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Kohelet (Ecclesiastes)

English version by Len Fellman

sung in English & in Hebrew to the Megillot trope melodies of Portnoy & Wolff 'The Art of Torah Cantillation',
using the translations of

H.L.Ginsberg, Stone Ed. Tanach, Jerusalem Bible, New King James Bible, and the JPS Tanach (both 1917 & 1999)

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Chapter 1

- א א** דְּבַרִּי קִהְלֵת בֶּן־דָּוִד מֶלֶךְ
בִּירוּשָׁלַם: **ב** הֶבֶל הֶבֶלִים אָמַר
קִהְלֵת הֶבֶל הֶבֶלִים הֶכֶל הֶבֶל:
ג מִה־יִּתְרוֹן לָאָדָם בְּכָל־עֲמָלוֹ שִׁיעֲמַל
תַּחַת הַשָּׁמֶשׁ: **ד** דּוֹר הֵלֵךְ וְדוֹר בָּא
וְהָאָרֶץ לְעוֹלָם עֹמֶדֶת: **ה** וְזֶרַח
הַשָּׁמֶשׁ וּבָא הַשָּׁמֶשׁ וְאֶל־מְקוֹמוֹ
שׁוֹאֵף זֶרַח הוּא שָׁם: **ו** הוֹלֵךְ
אֶל־דָּרוֹם וְסוֹבֵב אֶל־צָפוֹן סוֹבֵב |
סֹבֵב הוֹלֵךְ הָרוּחַ וְעַל־סִבִּיבֵתָיו שֹׁב
הָרוּחַ: **ז** כָּל־הַנֶּחָלִים הַלְכִים אֶל־הַיָּם
וְהַיָּם אֵינָנו מֵלֵא אֶל־מְקוֹם שֶׁהַנֶּחָלִים
הֹלְכִים שָׁם הֵם שָׁבִים לִלְכָת׃
ח כָּל־הַדְּבָרִים יִגְעִים לֹא־יִוָּכַל אִישׁ
לִדְבֹר לֹא־תִשְׁבַּע עֵין לְרָאוֹת
וְלֹא־תִמָּלֵא אֶזֶן מִשְׁמַע: **ט** מִה־שִּׁהְיָה
הוּא שִׁהְיָה וּמִה־שֶּׁנֶּעֱשֶׂה הוּא
שִׁיעָשָׂה וְאֵין כָּל־חֲדָשׁ תַּחַת הַשָּׁמֶשׁ׃
י יֵשׁ דְּבָר שִׁיאִמַּר רֵאֵה־זֶה חֲדָשׁ הוּא
כְּבֹל הִיָּה לְעֹלָמִים אֲשֶׁר הִיָּה מִלְּפָנֶינוּ׃
יא אֵין זְכוֹרֹן לְרֹאשִׁינִים וְגַם לְאַחֲרֹנִים
שִׁהְיִיו לֹא־יִהְיֶה לָהֶם זְכוֹרֹן עִם שִׁהְיִיו
לְאַחֲרֹנָה: **יב** אֲנִי קִהְלֵת הָיִיתִי מֶלֶךְ
עַל־יִשְׂרָאֵל בִּירוּשָׁלַם׃
- H E** 1.1. The words of Kohelet son of David, who was king in Jerusalem.
H E 2 “Emptiness upon emptiness”, thus spoke Kohelet. “Vapor of vapors—all is in vain.”
H E 3 What profit [is there to a person] [in all his labors] wherein he labors beneath the sun?
H E 4 A generation goes and a generation comes. But the earth forever abideth.
H E 5 The sun rises, and the sun sets. [Then to its place] [it rushes back]. And it comes forth again.
H E 6 [The wind goes] [toward the south] [and turns around] [toward the north].
Round and round goes the wind, and in its circling there turns back the wind.
H E 7 [All the rivers] run into the sea, yet the sea is never full.
[To the place] where the rivers flow, [to that place] once again they flow.
H E 8 [All such things] are wearisome. It isn't possible for a man [to speak them].
[No satisfaction] for the eye [to see them]. Not fulfilling for the ear [to hear them].
H E 9 [That which has been] is that [which will be], [and that which is done] is what [will be done].
Nothing is new under the sun.
H E 10 [Just take] [anything at all] of which they say, “Look here, something new is here.”
Already it happened long ago, in the ages [before our time].
H E 11 They are not remembered, [the former ones], so too the latter ones [that are yet to be],
[there won't be] for them remembrance, by those that will be [at a still later time].
H E 12 I am Kohelet, and [I was the king] over Israel, in Jerusalem.

<p>יג וְנָתַתִּי אֶת־לִבִּי לְדַרוֹשׁ וּלְתוֹר בְּחִכְמָה עַל כָּל־אֲשֶׁר נַעֲשֶׂה תַּחַת הַשָּׁמַיִם הוּא וְעֵינַי רָע נָתַן אֱלֹהִים לִבִּנִי הָאָדָם לַעֲנוֹת בּוֹ: יד רָאִיתִי אֶת־כָּל־הַמַּעֲשִׂים שֶׁנַּעֲשׂוּ תַּחַת הַשָּׁמַיִם וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ: טו מַעֲוֹת לֹא־יֻכָּל לְתַקֵּן וְחִסְרוֹן לֹא־יֻכָּל לְהִמָּנוֹת: טז דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חִכְמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וּלְבִי רָאָה הִרְבֵּה חִכְמָה וְדַעַת: יז וְאֵתָּנָה לִבִּי לִדְעַת חִכְמָה וְדַעַת הוֹלֵלֹת וְשִׁכְלוֹת יִדְעָתִי שְׁגִם־זֶה הוּא רַעְיוֹן רוּחַ: יח כִּי בָרַב חִכְמָה רַב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:</p>	<p>H E 1:13 I applied [all my heart] [to seek and] search out, [by means of wisdom], [what pertains to all] that people do under heaven. [This was indeed] a task [quite grievous to perform], [a task that was given] [to us by God] to the children of man, to labor upon it.</p>
<p>יח וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ: טו מַעֲוֹת לֹא־יֻכָּל לְתַקֵּן וְחִסְרוֹן לֹא־יֻכָּל לְהִמָּנוֹת: טז דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חִכְמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וּלְבִי רָאָה הִרְבֵּה חִכְמָה וְדַעַת: יז וְאֵתָּנָה לִבִּי לִדְעַת חִכְמָה וְדַעַת הוֹלֵלֹת וְשִׁכְלוֹת יִדְעָתִי שְׁגִם־זֶה הוּא רַעְיוֹן רוּחַ: יח כִּי בָרַב חִכְמָה רַב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:</p>	<p>H E 14 I saw all the happenings that are done under the sun, and beheld [that all of it] is futile, chasing after the wind. H E 15 What is crooked, one cannot make straight. [Of things that are lacking], they cannot be numbered.</p>
<p>יח וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ: טו מַעֲוֹת לֹא־יֻכָּל לְתַקֵּן וְחִסְרוֹן לֹא־יֻכָּל לְהִמָּנוֹת: טז דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חִכְמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וּלְבִי רָאָה הִרְבֵּה חִכְמָה וְדַעַת: יז וְאֵתָּנָה לִבִּי לִדְעַת חִכְמָה וְדַעַת הוֹלֵלֹת וְשִׁכְלוֹת יִדְעָתִי שְׁגִם־זֶה הוּא רַעְיוֹן רוּחַ: יח כִּי בָרַב חִכְמָה רַב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:</p>	<p>H E 16 I spoke to myself in my heart, saying: “[I have indeed] beheld [how I have grown richer] and acquired [more wisdom], [than all of those] who ruled before me in Jerusalem, [and my heart] has seen a great deal of wisdom and knowledge. H E 17 [And so I set] my heart to know wisdom, and to know madness and folly. [I came to know] that this too is chasing after the wind.</p>
<p>יח וְהִנֵּה הַכֹּל הֶבֶל וְרֵעוּת רוּחַ: טו מַעֲוֹת לֹא־יֻכָּל לְתַקֵּן וְחִסְרוֹן לֹא־יֻכָּל לְהִמָּנוֹת: טז דִּבַּרְתִּי אֲנִי עִם־לִבִּי לֵאמֹר אֲנִי הִנֵּה הִגְדַּלְתִּי וְהוֹסַפְתִּי חִכְמָה עַל כָּל־אֲשֶׁר־הָיָה לִפְנֵי עַל־יְרוּשָׁלַם וּלְבִי רָאָה הִרְבֵּה חִכְמָה וְדַעַת: יז וְאֵתָּנָה לִבִּי לִדְעַת חִכְמָה וְדַעַת הוֹלֵלֹת וְשִׁכְלוֹת יִדְעָתִי שְׁגִם־זֶה הוּא רַעְיוֹן רוּחַ: יח כִּי בָרַב חִכְמָה רַב־כָּעַס וְיוֹסִיף דַּעַת יוֹסִיף מְכָאוֹב:</p>	<p>H E 18 [For indeed] in much wisdom is much grief. [end of chapter melody] He who increases knowledge increases sorrow.</p>

Chapter 2

<p>א אָמַרְתִּי אֲנִי בְלִבִּי לָכֶה־נָּא אֲנִסְכָּה בְּשִׂמְחָה וּרְאָה בְּטוֹב וְהִנֵּה גִם־הוּא הֶבֶל: ב לְשִׁחּוֹק אָמַרְתִּי מְהוֹלֵל וּלְשִׂמְחָה מַה־זֶּה עֲשֵׂה: ג תָּרַתִּי בְלִבִּי לְמִשׁוֹד בֵּינִי אֶת־בְּשָׁרִי וּלְבִי נָהַג בְּחִכְמָה וּלְאַחֲזוֹ בְּסִכְלוֹת עַד אֲשֶׁר־אָרָאָה אִי־זֶה טוֹב לִבְנֵי הָאָדָם אֲשֶׁר יַעֲשׂוּ תַּחַת הַשָּׁמַיִם מִסְפָּר יְמֵי חַיֵּיהֶם:</p>	<p>H E 2:1 I said to myself in my heart, “[Let me do this]: I will try joy, [and experience pleasure].” ”And I beheld that this too was vanity. H E 2 [As for laughter], I said, “It is mad.” As for merriment, “What does it accomplish?” H E 3 I sought in my heart to cheer—with wine—my body, [to direct my heart] to guide it with wisdom and to embrace folly, [until I reached the point] [that I might] [come to understand] what indeed is good for the children of men that they should do under the heavens [in the small number] of days of their lives.</p>
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ד הִגְדַּלְתִּי מַעֲשֵׂי בְנִיתִי לִי בָתִּים וְנִטְעַנְתִּי לִי כֶרְמִים:	H	E	2:4 I expanded [the scope of my endeavors], building for myself houses, and planting for me vineyards.
ה עָשִׂיתִי לִי גִנּוֹת וּפְרָדִסִּים וְנִטְעַנְתִּי בָהֶם עֵץ כָּל-פֶּרִי:	H	E	5 I made myself gardens and orchards, and planted in them all kinds of fruit trees.
ו עָשִׂיתִי לִי בְרִכּוֹת מַיִם לְהִשְׁקוֹת מֵהֶם יַעַר צֹמַח עֵצִים: ז קָנִיתִי עֲבָדִים וּשְׁפָחוֹת וּבְנֵי-בֵית הָיָה לִי גַם מִקְנֶה בָקָר וְצֹאן הָרֶבֶה הָיָה לִי מְכֹל שֶׁהָיוּ לִפְנֵי בִירוּשָׁלַם:	H	E	6 I made myself pools of water, to irrigate [with them] [the woods full] of growing trees. 7 I bought male- and [female slaves]. [Home-born servants] I had also. [And I had cattle]: herds and flocks in great numbers I possessed, [more than all of those] who were before me, in Jerusalem.
ח כָּנַסְתִּי לִי גֶם-כֶּסֶף וְזָהָב וּסְגֻלַּת מַלְכִּים וְהַמְדִּינוֹת עָשִׂיתִי לִי שָׁרִים וּשְׂרוֹת וְתַעֲנוּגוֹת בְּנֵי הָאָדָם שָׂדֶה וּשְׂדוֹת: ט וְגִדַּלְתִּי וְהוֹסַפְתִּי מְכֹל שֶׁהָיָה לִפְנֵי בִירוּשָׁלַם אֶף חֲכָמָתִי עָמְדָה לִּי: י וְכֹל אֲשֶׁר שָׁאֲלוּ עֵינַי לֹא אֶצְלַתִּי מֵהֶם לֹא-מִנְעַנְתִּי אֶת-לִבִּי מִכָּל-שִׂמְחָה כִּי-לִבִּי שִׂמַּח מִכָּל-עֲמָלִי וְזֶה-הָיָה חֶלְקִי מִכָּל-עֲמָלִי: יא וּפְנִיתִי אֲנִי בְּכָל-מַעֲשֵׂי שִׁעְשָׁו יָדַי וּבַעֲמָל שִׁעְמַלְתִּי לַעֲשׂוֹת וְהִנֵּה הַכֹּל הֶבֶל וְרַעוֹת רוּחַ וְאֵין יִתְרוֹן תַּחַת הַשָּׁמַשׁ: יב וּפְנִיתִי אֲנִי לִרְאוֹת חֲכָמָה וְהוֹלָלוֹת וּסְכָלוֹת כִּי מֶה הָאָדָם שִׁיבּוֹא אַחֲרַי הַמֵּלֶכֶד אֶת אֲשֶׁר-כָּבֵד עָשׂוֹהוּ: יג וְרָאִיתִי אֲנִי שֵׁשׁ יִתְרוֹן לַחֲכָמָה מִן-הַסְכָּלוֹת כִּי תִתְרוֹן הָאֹזֶר מִן-הַחֹשֶׁךְ: יד הַחֲכָם עֵינָיו בְּרֹאשׁוֹ וְהַפֶּסֶל בַּחֹשֶׁךְ הוֹלֵךְ וַיִּדְעַתִּי גַם-אֲנִי שֶׁמִּקְרָה אֶחָד יִקְרָה אֶת-כָּלֶם:	H	E	8 I gathered to me both silver and gold, treasures of kings, [as are found in the provinces]. I acquired for myself both male-[and female singers], [as well as the delights] of the common people, filling my coffers. 9 Thus I grew, and surpassed [all the other men] who came before me, in Jerusalem. And yet did my wisdom yet stand by me. 10 Whatever [should come along], desired by my eyes, [I did not deny it] [to them]. I held not back from my heart [one single joy], for my heart took delight [in all my labors]. Indeed this was my portion, [from all of my endeavors]. 11 I then [turned my thoughts] to all the achievements wrought by my hands, and the energy I had expended in doing them, and beheld [that it was] [all futile], like chasing the wind. [There is nothing of profit] under the sun. 12 [Then turned] my thoughts to considering wisdom along with madness and folly. [For indeed], what [can a man do] [who comes along] after the king? Only what has already been done. 13 But I perceived [that there is truly an advantage] to wisdom over folly—like the advantage that light has over darkness. 14 [The wise man] has his eyes in his head, but the fool—in darkness he walks. But I also realized that the fate is the same, that befalls them both.

טו וְאָמַרְתִּי אֲנִי בְלִבִּי כַמְקַרְהָ
הַכְּסִיל גַּם־אֲנִי יִקְרָנִי וְלִמָּה חֲכָמָתִי
אֲנִי אֲזִי יִתֵּר וּדְבַרְתִּי בְלִבִּי שְׁגִסְזָה
הֶבֶל: **טז** כִּי אֵין זְכוּרֹן לַחֲכָם
עַם־הַכְּסִיל לְעוֹלָם בְּשִׁכְבָּר הַיָּמִים
הַבָּאִים הַכֹּל נִשְׁכָּח וְאִיד יָמוּת
הַחֲכָם עַם־הַכְּסִיל: **יז** וְשִׁנְאַתִּי
אֶת־הַחַיִּים כִּי רַע עָלִי הַמַּעֲשֵׂה
שֶׁנַּעֲשֶׂה תַּחַת הַשָּׁמֶשׁ כִּי־הַכֹּל הֶבֶל
וְרָעוֹת רוּחַ: **יח** וְשִׁנְאַתִּי אֲנִי
אֶת־כָּל־עֲמָלִי שֶׁאֲנִי עֹמֵל תַּחַת
הַשָּׁמֶשׁ שֶׁאֲנִיחֵנוּ לָאָדָם שִׁיְהִיה
אַחֲרָי: **יט** וּמִי יוֹדַע הַחֲכָם יִהְיֶה אֹ
סָכֵל וְיִשְׁלֹט בְּכָל־עֲמָלִי שֶׁעֲמַלְתִּי
וְשִׁחַכְמָתִי תַּחַת הַשָּׁמֶשׁ גַּם־זֶה הֶבֶל:
כ וְסִבּוֹתִי אֲנִי לִיאֵשׁ אֶת־לִבִּי עַל
כָּל־הָעֲמָל שֶׁעֲמַלְתִּי תַּחַת הַשָּׁמֶשׁ:

כא כִּי־יֵשׁ אָדָם שֶׁעֲמָלוֹ בְּחֻכְמָה
וּבִדְעָת וּבִכְשָׁרוֹן וּלְאָדָם שְׁלֹא
עֲמָלְבוֹ יִתְּנֵנוּ חֶלְקוֹ גַּם־זֶה הֶבֶל
וְרָעָה רַבָּה: **כב** כִּי מִהֲיִהוּה לָאָדָם
בְּכָל־עֲמָלוֹ וּבִרְעִיוֹן לְבוֹ שֶׁהוּא עֹמֵל
תַּחַת הַשָּׁמֶשׁ: **כג** כִּי כָל־יָמָיו
מַכְּאֹבִים וְכָל־עֵינָיו גַּם־בְּלִילָה
לֹא־שָׁכַב לְבוֹ גַּם־זֶה הֶבֶל הוּא:
כד אֵין־טוֹב בְּאָדָם שִׁיאֲכַל וְשָׁתָה
וְהִרְאָה אֶת־נַפְשׁוֹ טוֹב בְּעֲמָלוֹ גַּם־זֶה
רָאִיתִי אֲנִי כִּי מִיַּד הָאֱלֹהִים הִיא:

H E 2:15 I said to myself [in my heart], “The fate of the fool is to *me* also destined.
[So what makes] [the wisdom I possess], for *me* then, an advantage?”
And I said in my heart [that this too] is futile.
H E 16 [Because in fact] [there is no] remembrance [for the wise man]
[any more than for the fool]—forever, [in that what already is]
in the days to come will all be forgotten. [For indeed] the wise man dies [just like the fool].
H E 17 [And thus I hated] life itself, for grievous to *me* was everything that is done under the sun:
it is all futile, like chasing the wind.
H E 18 I hated as well [all of my labors] in which I had toiled under the sun,
For I [must leave it] to a man who will come after me.
H E 19 And who [can know] [if a wise one] he will be, or a fool?
He will rule [over all the wealth] in which I toiled and applied wisdom under the sun.
This too is futile.
H E 20 It came to this: that I despaired in my heart
regarding all of the labor [in which I had toiled] under the sun.
H E 21 [So it is] [that a man] [who has labored] with wisdom and with knowledge and with skill,
[to another man] [who has not toiled] [for it], [leave to *him*] as his portion.
This too is futile, chasing after the wind.
H E 22 [For indeed], what has a man [for all of his labor], and for the striving of his heart
with which he has toiled under the sun?
H E 23 [And in fact], [all his days] [are truly full of pain], and grievous are his tasks.
Even nighttime gives no rest to his heart. This too is all futile.
H E 24 [Is it not good for a man just to eat and to drink,
[and to show] [to his soul] satisfaction in his labors?
This too was seen by *me* [to be one of those things] that from the hand of God is given.

כב כִּי מִי יֹאכַל וּמִי יִחוּשׁ חוּץ מִמֶּנִּי:
כו כִּי לְאָדָם שְׂטוּב לִפְנֵי נָתַן חֲכָמָה
 וְדַעַת וְשִׂמְחָה וְלִחוּטָא נָתַן עֲנָן
 לְאַסֵּף וּלְכַנּוֹס לָתֵת לְטוֹב לִפְנֵי
 הָאֱלֹהִים גַּם־זֶה הֵבֵל וְרַעוּת רוּחַ:

H E 2:25 [For indeed] [who is it]—[who can truly eat] or feel enjoyment, other than myself?
 H E 26 For to a man who is good in His sight, [God on him bestows] wisdom and shrewdness,
 [to enjoy himself]. [But to him who goes astray] He gives the task of gathering [and of storing up],
 [that he may give it over] [to one who is good] in the sight of God.
 [end of chapter melody] This too is futile; a pursuit of the wind.

Chapter 3

א לְכָל זְמַן וְעַתָּה לְכָל־חֶפֶץ תַּחַת
 הַשָּׁמַיִם: **ב** עֵת לֵלֶדֶת וְעֵת לָמוּת עֵת
 לַטָּעַת וְעֵת לְעָקוֹר נָטוּעַ: **ג** עֵת
 לַהֲרוֹג וְעֵת לְרַפּוֹא עֵת לִפְרוֹץ וְעֵת
 לִבְנוֹת: **ד** עֵת לִבְבוֹת וְעֵת לְשַׁחֵךְ
 עֵת סָפוֹד וְעֵת רִקּוּד: **ה** עֵת לְהַשְׁלִיךְ
 אֲבָנִים וְעֵת כְּנוֹס אֲבָנִים עֵת לַחֲבוֹק
 וְעֵת לְרַחֵק מִחֶבֶק: **ו** עֵת לִבְקֹשׁ וְעֵת
 לֵאמֹד עֵת לְשָׁמֹר וְעֵת לְהַשְׁלִיךְ:
ז עֵת לִקְרוֹעַ וְעֵת לִתְפֹּר עֵת
 לַחֲשׂוֹת וְעֵת לְדַבֵּר: **ח** עֵת לֵאָהֵב
 וְעֵת לִשְׂנֹא עֵת מִלְחָמָה וְעֵת שָׁלוֹם:
ט מִה־יִּתְרוֹן הָעוֹשֶׂה בְּאִשֶּׁר הוּא
 עֹמֵל: **י** רָאִיתִי אֶת־הָעֲנָן אֲשֶׁר נָתַן
 אֱלֹהִים לִבְנֵי הָאָדָם לַעֲנוֹת בּוֹ:
יא אֶת־הַכֹּל עָשָׂה יָפָה בְּעֵתוֹ גַּם
 אֶת־הָעֵלֶם נָתַן בְּלִבָּם מִבְּלִי אֲשֶׁר
 לֹא־יִמָּצֵא הָאָדָם אֶת־הַמַּעֲשֶׂה
 אֲשֶׁר־עָשָׂה הָאֱלֹהִים מִרְאשׁ
 וְעַד־סוֹף: **יב** יָדַעְתִּי כִּי אֵין טוֹב בָּם
 כִּי אִם־לְשִׂמּוֹחַ וּלְעֲשׂוֹת טוֹב בְּחַיָּיו:

H E 3:1 To everything there is a season, a time for every purpose, under heaven.
 H E 2 A time to be born, and a time to die. A time for planting, and a time for uprooting the planted.
 H E 3 A time for killing and a time for healing. A time to break down, and a time to build up.
 H E 4 A time for weeping and a time for laughing. A time for for mourning, and a time for dancing.
 H E 5 [A time] [to be throwing] stones, and a time to be gathering stones.
 A time to embrace, and a time for shunning embraces.
 H E 6 A time for seeking and a time for losing. A time for keeping, and a time for discarding.
 H E 7 A time for tearing and a time for sewing. A time for silence, and a time for speaking.
 H E 8 A time for loving and a time for hating. A time for war, and a time for peace.
 H E 9 Now what profit [has the worker] from that in which he does toil?
 H E 10 I observed [the assigned task] that [has been given] [to men by God]—to the sons of man,
 to occupy themselves with.
 H E 11 All things did God make beautiful in their time. And also eternity He placed in their hearts,
 [and yet He hides from them], [in such a way] as to prevent [there being found by man]
 [what really is the work] being done by God, from beginning to end.
 H E 12 [I then realized] [that in truth] nothing is so good for them
 than to be joyful, and to do what is good in their lifetime.

ב וְגַם כָּל־הָאָדָם שִׂיאֲכֹל וְשִׂתָּה
וְרָאָה טוֹב בְּכָל־עֲמָלֹו מִתַּת אֱלֹהִים
הִיא: **ד** יָדַעְתִּי כִּי כָל־אֲשֶׁר יַעֲשֶׂה
הָאֱלֹהִים הוּא יִהְיֶה לְעוֹלָם עָלָיו אֵין
לְהוֹסִיף וּמִמֶּנּוּ אֵין לְגָרַע וְהָאֱלֹהִים
עָשָׂה שִׁירָאוּ מִלְּפָנָיו: **טו** מִה־שֶּׁהִיא
כְּבָר הוּא וְאֲשֶׁר לְהִיזֹת כְּבָר הִיא
וְהָאֱלֹהִים יִבְקֹשׁ אֶת־נִרְדָּף: **טז** וְעוֹד
רָאִיתִי תַּחַת הַשָּׁמֶשׁ מְקוֹם מְשֻׁפָּט
שָׁמָּה הָרָשָׁע וּמְקוֹם הַצָּדִק שָׁמָּה
הָרָשָׁע: **יז** אָמַרְתִּי אֲנִי בִלְבִי
אֶת־הַצָּדִיק וְאֶת־הָרָשָׁע יִשְׁפֹּט
הָאֱלֹהִים כִּי־עַתָּה לְכָל־חֹפֶץ וְעַל
כָּל־הַמַּעֲשֶׂה שֵׁם: **יח** אָמַרְתִּי אֲנִי
בִלְבִי עַל־דְּבַר־תְּבִינֵי הָאָדָם לְבָרִם
הָאֱלֹהִים וְלִרְאוֹת שֶׁהִם־בְּהֵמָה הֵמָּה
לָהֶם: **יט** כִּי מִקְרָה בְּנֵי־הָאָדָם
וּמִקְרָה הַבְּהֵמָה וּמִקְרָה אֶחָד לָהֶם
כָּמוֹת זֶה בֶּן מוֹת זֶה וְרוּחַ אֶחָד לְכָל
וּמוֹתֵר הָאָדָם מִן־הַבְּהֵמָה אֵין כִּי
הַכֹּל הֵבֵל: **כ** הַכֹּל הוֹלֵךְ אֶל־מְקוֹם
אֶחָד הַכֹּל הִיָּה מִן־הָעֶפֶר וְהַכֹּל שָׁב
אֶל־הָעֶפֶר: **כא** מִי יוֹדֵעַ רוּחַ בְּנֵי
הָאָדָם הָעֹלָה הִיא לְמַעַלָּה וְרוּחַ
הַבְּהֵמָה הִירָדָתָהּ הִיא לְמַטָּה לָאָרֶץ:
כב וְרָאִיתִי כִּי אֵין טוֹב מֵאֲשֶׁר יִשְׁמַח
הָאָדָם בְּמַעֲשָׂיו כִּי־הוּא חָלָקוֹ כִּי מִי
יְבִיאֵנּוּ לִרְאוֹת בְּמָה שִׁיְהִיָּה אַחֲרָיו:

- H E** 3:13 And also each person who eats and drinks should see the good in all his labor—
that a gift from God [truly it is].
- H E** 14 [And I realized] [that whatever has occurred]—[that which] has been done by God:
this will endure forever. To it nothing can be added, [and from it] [nothing taken] away.
God has done it [that they be in awe] [before Him].
- H E** 15 That which is has already been. (That which shall be already happened.
[And yet does God] care for the persecuted.
- H E** 16 And more did I notice under the sun:
In the place of justice [there is found] wickedness; In the place of righteousness, there is found evil.
- H E** 17 Then said I in my heart, “Both the righteous and the wicked will be judged by God.
[He has set a time] for every purpose [and for all that takes place] on the earth.”
- H E** 18 And again I said in my heart as concerns the children of man, [that they are tested] by God,
[so that it may be seen] that they can as beasts behave.
- H E** 19 [For as it concerns] the fate of the sons of man and the fate [of the beasts],
[there is a single] fate [for both of them]. As dies the one, so dies [the other one].
The same life-breath have they both. The superiority of man over the beast is false.
It all is but vanity.
- H E** 20 They all go to the same place. They all come from dust, and they all return to the dust.
- H E** 21 And [who can know] [the spirit] of the sons of man, whether it rises upwards,
or the spirit of the beast, whether it descends down into the earth?
- H E** 22 [And so I perceived] that [there is nothing] better than that man rejoices in his endeavors,
for this is his portion.
And who [can bring him] to see [end of chapter melody] [what will happen] after his time?

Chapter 4

ד **א** וְשִׁבְתִּי אָנִי וְאֶרְאֶה
את־כָּל־הָעֲשָׁקִים אֲשֶׁר נַעֲשִׂים
תַּחַת הַשֶּׁמֶשׁ וְהִנֵּה | דְּמַעַת
הָעֲשָׁקִים וְאֵין לָהֶם מִנְחָם וּמִדַּ
עֲשֻׁקֵיהֶם כֹּחַ וְאֵין לָהֶם מִנְחָם:
ב וְשִׁבַּח אָנִי אֶת־הַמֵּתִים שְׂכָרָם
מִתּו מִן־הַחַיִּים אֲשֶׁר הֵמָּה חַיִּים
עֲדָנָה: ג וְטוֹב מִשְׁנֵיהֶם אֵת
אֲשֶׁר־עָדוֹן לֹא הָיָה אֲשֶׁר לֹא־רָאָה
אֶת־הַמַּעֲשֵׂה הָרַע אֲשֶׁר נַעֲשָׂה
תַּחַת הַשֶּׁמֶשׁ: ד וְרָאִיתִי אָנִי
אֶת־כָּל־עֲמָל וְאֵת כָּל־בְּשָׂרוֹן
הַמַּעֲשֵׂה כִּי הִיא קִנְיַת־אִישׁ
מִרְעָהוּ גַם־זֶה הֶבֶל וְרַעוּת רוּחַ:
ה הַכֶּסֶל חִבֵּק אֶת־יָדָיו וְאֵכֹל
אֶת־בְּשָׂרוֹ: ו טוֹב מִלֹּא כֹף נָחַת
מִמֶּלֶא חֲפָנִים עָמַל וְרַעוּת רוּחַ:
ז וְשִׁבְתִּי אָנִי וְאֶרְאֶה הֶבֶל תַּחַת
הַשֶּׁמֶשׁ: ח יֵשׁ אַחָד וְאֵין שְׁנֵי גַם בֶּן
וְאִיחָ אֵין־לוֹ וְאֵין קָל לְכָל־עֲמָלוֹ
גַם־עֵינָיו עֵינָיו לֹא־תִשְׁבַּע עֹשֶׂר
וְלִמִּי | אָנִי עָמַל וּמַחֲסֹר אֶת־נַפְשִׁי
מִטּוֹבָה גַם־זֶה הֶבֶל וְעֵנָן רַע הוּא:
ט טוֹבִים הַשָּׁנִים מִן־הָאֶחָד אֲשֶׁר
יִשְׁלָהֶם שְׂכָר טוֹב בַּעֲמָלָם:
י כִּי אִם־יִפְּלוּ הָאֶחָד יָקִים
אֶת־חֲבֵירוֹ וְאֵילוֹ הָאֶחָד שִׁיפּוֹל וְאֵין
שְׁנֵי לְהַקִּימוֹ: יא גַם אִם־יִשְׁכְּבוּ
שְׁנַיִם וְחֵם לָהֶם וְלֹא־אֶחָד אֵין יָחַם:

- H E 4:1 Further [I went on] to consider [all the oppression] that goes on under the sun:
[Take for example] | the tears [of the oppressed], [and no one there] for them [to offer comfort].
In the hand of their oppressors is the power, but there is for them no protector.
- H E 2 [Therefore I praised]—[I thought them more well-off]—the dead, [who are already] gone,
than the living, [they who are the ones] that must live yet longer.
- H E 3 [Better off] than both are those as yet not yet alive,
[who have not] seen the acts of evil that are committed under the sun.
- H E 4 And I came to see [all of the hard work] [as well as] all excellence in work, [that the source of it]
is the rivalry of man with his neighbor. This too is vanity, and pursuit of wind.
- H E 5 The fool just folds his hands and consumes his own flesh.
- H E 6 [Better to be sure] to fill one's hand with quietness
[than to fill] [both of one's hands] with labor and vexation of spirit.
- H E 7 [And I continued] [thus to contemplate] observing all the vanity under the sun.
- H E 8 Consider [someone living alone] who has no company.
Neither [has he a son] nor a brother [does he have]. [But there is no] end to his toil.
[Nor are his eyes] ever satisfied with riches.
[For whom—he might ask] |—am I [working so hard], and denying to myself what is good?
[This too] [is but vanity]. A sorry business, it is.
- H E 9 Better off are two [than one who works alone],
[because they can be sure] [that they will receive] a good reward for their labor.
- H E 10 [For if] [they should fall], the one [can lift up] his companion.
[But alas for him] [who does] [fall down], and there is no one else [to help him up].
- H E 11 [And another thing], if two sleep together, [it is warm] for them,
[but one alone]—how will he be warmed?

יב וְאִם־יִתְקַפּוּ הָאֶחָד הַשְּׁנַיִם יַעֲמִדוּ
 נִגְדּוֹ וְהַחוּט הַמְּשֻׁלָּשׁ לֹא בִמְהֵרָה
 יִנָּתֵק: **יג** טוֹב יֶלֶד מִסֶּבֶן וְחָכָם מִמֶּלֶךְ
 זָקֵן וְכִסְלִי אֲשֶׁר לֹא־יֵדַע לְהִזְהָר
 עוֹד: **יד** כִּי־מִבֵּית הַסּוּרִים יֵצֵא לְמֶלֶךְ
 כִּי גַם בְּמַלְכוּתוֹ נוֹלָד רָשׁ: **טו** רְאִיתִי
 אֶת־כָּל־הַחַיִּים הַמְּהֻלָּכִים תַּחַת
 הַשֶּׁמֶשׁ עִם הַיֶּלֶד הַשְּׁנַי אֲשֶׁר יַעֲמִד
 תַּחְתָּיו: **טז** אִין־קֶץ לְכָל־הָעַם לְכֹל
 אֲשֶׁר־הָיָה לִפְנֵיהֶם גַּם הָאֲחֵרוֹנִים
 לֹא יִשְׁמַחוּ־בּוֹ כִּי־גַם־זֶה הֶבֶל וְרֵעִיוֹן
 רוּחַ: **יז** שָׁמַר רִגְלֶיךָ רִגְלֶךָ כְּאֲשֶׁר
 תֵּלֵךְ אֶל־בֵּית הָאֱלֹהִים וְקָרֹב לְשִׁמְעַ
 מִתַּת הַכְּסִילִים זָבַח כִּי־אֵינָם יוֹדְעִים
 לַעֲשׂוֹת רָע:

- H E** 4:12 [One might overpower] [a single man], [but two together] [will stand up] [to him].
 A cord [made of three-ply thread] is not readily broken.
- H E** 13 [Better is a youth]—a lad who is poor, but wise than a king who is old but foolish,
 [who in truth does not] know how to heed warnings, any longer.
- H E** 14 [The former from a prison] emerged as the king,
 [although it be the truth] that in his own kingdom he was born as a pauper.
- H E** 15 [I perceive though] that all of the living, [all those who walk] under the sun,
 [that they sided] with the youth—[the second one], the one who will stand in his place.
- H E** 16 There is no end [to the number of people], [all to whom] [he stood as king] [before them].
 Yet they that come after, will not acclaim him. This is vanity, chasing after the wind.
- H E** 17 Guard [carefully your steps] [when you would] walk to the house of God,
 [Better draw near] and hearken, than be like the fools, with their offerings,
 [end of chapter melody] It is not known to them, that they are doing evil.

Chapter 5

ה א אַל־תִּבְהֵל עַל־פִּיךָ וּלְבָבְךָ
 אֶל־יְמִימֶךָ לְהוֹצִיא דְבָר לִפְנֵי
 הָאֱלֹהִים כִּי הָאֱלֹהִים בְּשָׁמַיִם וְאַתָּה
 עַל־הָאָרֶץ עַל־כֵּן יִהְיוּ דְבָרֶיךָ
 מְעֻטִּים: **ב** כִּי בָּא הַחֲלוֹם בְּרַב עֲנָן
 וְקוֹל כִּסִּיל בְּרַב דְּבָרִים:
ג כְּאֲשֶׁר תִּדְרֹךְ נֹדֵד לְאֱלֹהִים
 אַל־תִּאָּחַז לְשִׁלְמוֹ כִּי אֵין חֶפֶץ
 בְּכִסְיִים אֶת אֲשֶׁר־תִּדְרֹךְ שָׁלֵם:

- H E** 5:1 Do not be rash with your mouth, [and let not your heart] [act hastily] to utter a word,
 in the presence of God,
 since [God is in] heaven and you are on earth. [And therefore] let your words be few.
- H E** 2 [In a like manner] as comes a dream, due to much activity,
 so does talk that is foolish, come from much speaking.
- H E** 3 [When it happens] that you should make a vow—[you make a vow to God],
 [do not delay] [to carry it out], [for indeed] God takes no pleasure in fools.
 Whatever you have vowed, [carry it out].
- H E** 4 [It is better] [not to make] a vow, [than to make a vow] and fail to fulfill it.

ד טו טוֹב אֲשֶׁר לֹא־תִדְרֹךְ מִשְׁתַּדּוֹר וְלֹא
 תִשָּׁלֵם:

<p>ה אֶל־תִּתֵּן אֶת־פִּיךָ לַחֲטִיא</p>	<p>H E</p>	<p>5:5 [Do not let] your mouth bring guilt on your flesh,</p>
<p>אֶת־בִּשְׁרֶךָ וְאֶל־תֹּאמַר לִפְנֵי הַמֶּלֶךְ</p>		<p>[and do not declare] before God's messenger [that in error you spoke.</p>
<p>כִּי שִׁגְגָה הִיא לָמָּה יִקְצֹף הָאֱלֹהִים</p>		<p>[Why indeed] [should you anger] God by your talk, and destroy the work of your hands.</p>
<p>עַל־קוֹלֶךָ וְחָבַל אֶת־מַעֲשֵׂה יְדֶיךָ:</p>		<p></p>
<p>ו כִּי בִרְבַּ חַלְמוֹת וְהִבָּלִים וּדְבָרִים</p>	<p>H E</p>	<p>6 [For it is] [that in the multitude] of dreams there is vanity, [as too in a surfeit] of talk.</p>
<p>הִרְבָּה כִּי אֶת־הָאֱלֹהִים יִרָא:</p>		<p>Rather hold God in awe.</p>
<p>ז אִם־עֲשֶׂה רָשׁ וְגָזַל מִשְׁפָּט וְצָדִק</p>	<p>H E</p>	<p>7 If the oppression [of the poor] or violation of justice and righteousness you should see in the state,</p>
<p>תִּרְאֶה בַּמִּדְיָנָה אֶל־תִּתְמָה</p>		<p>[do not be surprised] at the matter.</p>
<p>עַל־הַחֲפֹץ כִּי גִבָּה מֵעַל גִּבָּה שְׁמֹר</p>		<p>For [one high official] over [another official] is watching, [and higher officials] [watch over him].</p>
<p>וּגְבוּהֵם עֲלֵיהֶם: ח וַיִּתְּרוֹן אֶרֶץ בְּכָל</p>	<p>H E</p>	<p>8 The profit from the land is for all to receive. Even the king to the land is indebted.</p>
<p>הִיא הוּא מֶלֶךְ לְשֹׂדֵה נֶעֱבָד: ט אֶהֱב</p>	<p>H E</p>	<p>9 A lover of money is not satisfied with money, nor the lover of wealth with his income.</p>
<p>כֶּסֶף לֹא־יִשְׂבַּע כֶּסֶף וּמִי־אֶהֱב</p>		<p>This too is vanity.</p>
<p>בְּהֶמוֹן לֹא תִבּוֹאָה גִּם־זֶה הֶבֶל:</p>		<p></p>
<p>י בִּרְבוֹת הַטּוֹבָה רַבּוֹ אוֹכְלֶיהָ</p>	<p>H E</p>	<p>10 With the increase of his goods, [they increase] who consume them.</p>
<p>וּמִה־כִּשְׁרוֹן לִבְעָלֶיהָ כִּי אִם־רֵאוֹת</p>		<p>What advantage has its owner, except to see them with his eyes.</p>
<p>רֵאִית עֵינָיו: יא מִתּוֹקָה שְׁנַת הָעֶבֶד</p>	<p>H E</p>	<p>11 Sweet is the sleep of the laborer, whether he has little or much to eat,</p>
<p>אִם־מַעֲט וְאִם־הִרְבָּה יֹאכַל וְהַשְׂבַּע</p>		<p>but the abundance [of the rich man] [does not in the least] permit him to sleep.</p>
<p>לַעֲשִׂיר אֵינָנו מַנִּיחַ לוֹ לִישׁוֹן:</p>		<p></p>
<p>יב יֵשׁ רָעָה חוֹלָה רְאִיתִי תַּחַת</p>	<p>H E</p>	<p>12 [There is] an evil quite disgusting that I have seen under the sun:</p>
<p>הַשָּׁמֶשׁ עֹשֶׂה שְׁמֹר לִבְעָלָיו לְרָעָתוֹ:</p>		<p>[namely that of riches] that are kept by their owner, [to his own detriment].</p>
<p>יג וְאֶבֶד הָעֹשֶׂה הֵהוּא בְּעֵנָן רַע</p>	<p>H E</p>	<p>13 [When they are lost]—these riches—through a venture ill-conceived,</p>
<p>וְהוֹלִיד בֵּן וְאִין בִּידוֹ מְאוֹמָה:</p>		<p>he may bear a son but in his hand he has nothing.</p>
<p>יד כַּאֲשֶׁר יֵצֵא מִבֶּטֶן אִמּוֹ עָרוֹם</p>	<p>H E</p>	<p>14 [Just as] he came from the womb of his mother, naked shall he return, going out, [as he came in].</p>
<p>יָשׁוּב לָלֶכֶת כְּשֶׁבֶא וּמְאוֹמָה</p>		<p>Nothing shall he take from his labor [that he may carry away] in his hand.</p>
<p>לֹא־יֵשֵׁא בַּעֲמָלוֹ שִׁלְדָּ בִידוֹ:</p>		<p></p>
<p>טו וְגִם־זֶה רָעָה חוֹלָה כָּל־עֲמַת</p>	<p>H E</p>	<p>15 Also this is an evil [to disgust one]: just as he came in, so will he depart;</p>
<p>שָׂבָא בֶן יֶלֶד וּמִה־יִתְּרוֹן לוֹ שִׁיעֲמָל</p>		<p>[so what profit] [does he have] that he labors for the wind?</p>
<p>לָרוּחַ: טז גַּם כָּל־יָמָיו בַּחֲשָׁד יֹאכַל</p>	<p>H E</p>	<p>16 Besides, all his days in darkness does he eat, worrying greatly in sickness and resentment.</p>
<p>וְכַעַס הִרְבָּה וְחָלָיו וְקִצְף:</p>		<p></p>

ז הִנֵּה אֲשֶׁר־רָאִיתִי אֲנִי טוֹב
 אֲשֶׁר־יָפָה לֶאֱכֹל־וְלִשְׁתּוֹת וְלִרְאוֹת
 טוֹבָה בְּכָל־עֲמָלוֹ וְשִׁיעָמָל
 תַּחַת־הַשֶּׁמֶשׁ מִסֶּפֶר יְמֵי־חַיָּו
 אֲשֶׁר־נָתַן־לּוֹ הָאֱלֹהִים כִּי־הוּא חֶלְקוֹ:
ח גַּם כָּל־הָאָדָם אֲשֶׁר נָתַן־לּוֹ
 הָאֱלֹהִים עֹשֶׂר וְנִכְסִים וְהַשְׁלִיטוֹ
 לֶאֱכֹל מִמֶּנּוּ וְלִשְׂאֹת אֶת־חֶלְקוֹ
 וְלִשְׂמַח בְּעֲמָלוֹ זֶה מַתַּת אֱלֹהִים
 הִיא: **ט** כִּי לֹא הִרְבָּה יִזְכֹּר אֶת־יְמָיו
 חַיָּיו כִּי הָאֱלֹהִים מַעֲנֵה בְשִׂמְחַת לְבוֹ:

H E 5:17 [Thus I did conclude]—this [was understood by me]:
 [best it is] and fitting [for a man to eat] [and as well to drink] and to enjoy the good things
 [he gains from all work] | [wherein he labors] [underneath the sun]
 [in the small number] [of days of his life] that were given him by God, for this is his portion.
 H E 18 Indeed [unto every man] to whom was given—[given to him by God] riches and property,
 [to whom God gave power] to eat thereof, to partake of his portion and be happy in his work—
 [let him know this]: a gift from God, it all is.
 H E 19 For not unduly will he dwell [on the few days] of his life, [because of the fact]
 [that God keeps him busy], [end of chapter melody] [and provides him] with joy in his heart.

Chapter 6

א יֵשׁ רָעָה אֲשֶׁר רָאִיתִי תַּחַת
 הַשֶּׁמֶשׁ וְרָבָה הִיא עַל־הָאָדָם:
ב אִישׁ אֲשֶׁר יִתֵּן־לּוֹ הָאֱלֹהִים עֹשֶׂר
 וְנִכְסִים וְכָבוֹד וְאִינְנוּ חָסֵר לְנַפְשׁוֹ |
 מִכָּל אֲשֶׁר־יִתְּאוֹזֶה וְלֹא־יִשְׁלִיטֵנוּ
 הָאֱלֹהִים לֶאֱכֹל מִמֶּנּוּ כִּי אִישׁ נָכָרִי
 יֹאכְלֵנוּ זֶה הִבֵּל וְחָלִי רָע הוּא:
ג אִם־יֹולִיד אִישׁ מֵאָה וְשָׁנִים רַבּוֹת
 יַחֲיָה וְרַב | שִׁיְהִיו יְמֵי־שָׁנָיו וְנַפְשׁוֹ
 לֹא־תִשְׁבַּע מִן־הַטּוֹבָה וְגַם־קְבוּרָה
 לֹא־הִיטָה לּוֹ אִמְרָתִי טוֹב מִמֶּנּוּ
 הַנֶּפֶל: **ד** כִּי־בִהְבֵּל בָּא וּבִחְשֵׁךְ יֵלֵךְ
 וּבִחְשֵׁךְ שָׁמוּ יִכְסֶּה:
ה גַּם־שֶׁמֶשׁ לֹא־רָאָה וְלֹא יֵדַע גִּתַּת
 לְזֶה מַזָּה:
ו וְאֵלּוּ חִזָּה אֵלָּף שָׁנִים פַּעַמִּים וְטוֹבָה
 לֹא רָאָה הֵלֵא אֶל־מְקוֹם אֶחָד הַכֹּל
 הוֹלֵךְ:

H E 6:1 There is an evil that I have seen under the sun. A grave one it is, for man.
 H E 2 A man to whom [is given to him]—[granted to him by God]—[abundant riches],
 [as well as property and honor], [so that there is not] a lack—[a need within his soul] |
 of all [that he might have desire], [but he has not the means] from God to [partake of it],
 [because it happens that] another man—a stranger—enjoys it.
 This [indeed is vanity]. A grievous ill it is.
 H E 3 [If he should have]—a man—[even one hundred children], [and if his years]
 [are many in his lifetime]; [if great they are] | indeed, [each living day of his years],
 but his soul [is not content] [with the good things], if even burial [is not given] to him,
 [this is what I then say]: better off than he is a stillbirth.
 H E 4 For futile is its coming and in darkness it departs. In darkness its very name is enveloped.
 H E 5 Though the sun he has not seen, nor anything known,
 naches (fulfillment) has the latter [more than the former],
 H E 6 even [if the man had lived] a thousand years [or twice that], but goodness never saw.
 [For is it not the case], that to one place, do both return.

ז כָּל־עֲמֹל הָאָדָם לְפִיּוֹ וְגַם־הַנֶּפֶשׁ
 לֹא תִמְלָא: **ח** כִּי מִה־יֹּתֵר לְחָכְם
 מִז־הַבְּסִיל מִה־לָּעֲנִי יוֹדֵעַ לְהֵלֵךְ נֶגֶד
 הַחַיִּים: **ט** טוֹב מִרְאֶה עֵינַיִם
 מִהֵלֵךְ־נַפֶּשׁ גַּם־זֶה הֵבֵל וְרֵעוֹת רוּחַ:
י מִה־שֶּׁהִיָּה כְּבֹד נִקְרָא שְׁמוֹ וְנוֹדָע
 אֲשֶׁר־הוּא אָדָם וְלֹא־יֻכָּל לְדִין עִם
 שֶׁהַתְקִיף שֶׁתְּקִיף מִמֶּנּוּ:
יא כִּי יִשְׁדַּבְּרִים הַרְבֵּה מִרְבִּים הֵבֵל
 מִה־יֹּתֵר לְאָדָם: **יב** כִּי מִי־יֹדֵעַ
 מִה־טוֹב לְאָדָם בַּחַיִּים מִסֶּפֶר יְמֵי־חַיָּי
 הֵבֵל וַיַּעֲשֵׂם כָּצֵל אֲשֶׁר מִי־יֵגִיד
 לְאָדָם מִה־יְהִיָּה אַחֲרָיו תַּחַת
 הַשָּׁמֶשׁ:

H E 6:7 All the toil of a man [is but for his mouth], yet his soul is not fulfilled.
H E 8 [For indeed], what advantage has the wise man over the fool?
 [What of the poor man] [who knows how] to walk through life?
H E 9 [Better too it is] the sight of the eyes, [than the wandering of the soul].
 Even this is vanity, and pursuit of wind.
H E 10 [Whatever happens], already has been given a name.
 It is known that he is but a man. He cannot contend with one stronger than he.
H E 11 [True indeed it is]: things in excess produce more futility. [What then is best] for a man?
H E 12 For [who can know] what is good for a man [in his life], [in those few days]
 that he lives so vainly, passing like a shadow? And too, who can tell a man
 [end of chapter melody] what will take place after him, under the sun?

Chapter 7

א ז טוֹב שֵׁם מִשְׁמָן טוֹב וַיּוֹם הַמּוֹת
 מַיּוֹם הַוּלְדוֹ: **ב** טוֹב לָלֶכֶת
 אֶל־בֵּית־אָבִל מִלָּכֶת אֶל־בֵּית מִשְׁתֵּה
 בָּאֲשֶׁר הוּא סוֹף כָּל־הָאָדָם וְהָחַי יִתֵּן
 אֶל־לְבָבוֹ: **ג** טוֹב כַּעַס מִשְׁחֹק כִּי־יִבְרָע
 פָּנִים יֵיטֵב לֵב: **ד** לֵב חֲכָמִים בְּבֵית
 אָבִל וְלֵב כְּסִילִים בְּבֵית שְׂמֵחָה:
ה טוֹב לִשְׁמֹעַ גְּעֵרַת חָכָם מֵאִישׁ
 שֹׁמֵעַ שִׁיר כְּסִילִים: **ו** כִּי כְּקוֹל
 הַסִּירִים תַּחַת הַפִּיר בֶּן שְׂחָק הַבְּסִיל
 וְגַם־זֶה הֵבֵל: **ז** כִּי הָעֶשֶׂק יְהוֹלֵל חָכָם
 וַיֵּאבֹד אֶת־לֵב מִתְּנָה: **ח** טוֹב אַחֲרִית
 דָּבָר מִרְאשִׁיתוֹ טוֹב אַרְד־רוּחַ
 מִגְּבַה־רוּחַ: **ט** אֶל־תִּבְהַל בְּרוּחְךָ
 לִכְעוֹס כִּי כַּעַס בְּחִיק כְּסִילִים יָנוּחַ:

H E 7:1 Better a good name than oil that is fine. Better [the day of death] than the day of birth.
H E 2 [Better it is] to go [to a house of mourning] than to go to a house of feasting,
 [by virtue of the fact] that *this* is the end for all people. The living should take it to heart.
H E 3 Better feel grief than laughter. Indeed a sad face, leads to gladness of heart.
H E 4 The heart of the wise is in the house of mourning; The heart of the fool in the house of laughing.
H E 5 [It is surely better] to listen to the rebuke of a wise man,
 [than that a person] should listen to the song of a fool.
H E 6 For like the crackling of thorns under a kettle is the laughter of fools. This too is vanity.
H E 7 And oppression makes a fool of the wise man. Debased is the heart by a gift.
H E 8 [Better it will be]—the end of a matter than is the beginning.
 Better a patient spirit than a haughty one.
H E 9 Don't hasten in your spirit to get angry. Indeed anger—in the bosom of fools abides.

ז אֶל־תֹּאמַר מֶה הָיָה שְׁהַיָּמִים
הָרִאשֹׁנִים הָיוּ טוֹבִים מֵאַלֶּה כִּי לֹא
מַחֲכָמָה שְׁאַלְתָּ עַל־זֶה: **יא** טוֹבָה
חֲכָמָה עִם־נַחֲלָה וְיִתֵּר לְרֹאִי
הַשֶּׁמֶשׁ: **יב** כִּי בִצֵּל הַחֲכָמָה בִּצֵּל
הַבֶּסֶף וְיִתְרוֹן דָּעַת הַחֲכָמָה תַּחְיָה
בְּעֲלִיָּה: **יג** רֹאה אֶת־מַעֲשֵׂה
הָאֱלֹהִים כִּי מִי יוֹכֵל לְתַקֵּן אֶת
אֲשֶׁר עָוְתוּ: **יד** בְּיוֹם טוֹבָה הִיָּה
בְּטוֹב וּבְיוֹם רָעָה רָעָה רֹאה גַם אֶת־זֶה
לְעַמֹּת־זֶה עֲשֵׂה הָאֱלֹהִים
עַל־דְּבָרְתָּ שֶׁלֹּא יִמָּצֵא הָאָדָם
אַחֲרָיו מֵאוֹמָה: **טו** אֶת־הַכֹּל
רִאִיתִי בַיָּמִי הַבְּלִי יֵשׁ צָדִיק אֲבָד
בְּצַדִּיקוֹ וַיֵּשׁ רָשָׁע מֵאַרְיֵךְ בְּרַעְתּוֹ:
טז אֶל־תִּהְיֶי צָדִיק הָרַבָּה
וְאֶל־תַּחֲחֹכֶם יוֹתֵר לָמָּה תִּשׁוּמֶם:
יז אֶל־תִּרְשַׁע הָרַבָּה וְאֶל־תִּהְיֶי סָכֵל
לָמָּה תָּמוּת בְּלֹא עֲתִיד: **יח** טוֹב
אֲשֶׁר תִּאָּחַז בָּזָה וְגַם־מִזָּה
אֶל־תִּנָּח אֶת־יָדְךָ כִּי־יִרָא אֱלֹהִים
יֵצֵא אֶת־כָּלֶם: **יט** הַחֲכָמָה תִּעֲזֹ
לְחָכֶם מַעֲשָׂרָה שְׁלִיטִים אֲשֶׁר הָיוּ
בְּעִיר: **כ** כִּי אָדָם אֵין צָדִיק בְּאַרְץ
אֲשֶׁר יַעֲשֶׂה טוֹב וְלֹא יִחָטָא:
כא גַּם לְכָל־הַדְּבָרִים אֲשֶׁר יִדְּבֹרוּ
אֶל־תִּתֵּן לִבְךָ אֲשֶׁר לֹא־תִשְׁמַע
אֶת־עַבְדְּךָ מִקִּלְלֶךָ: **כב** כִּי
גַם־פְּעָמִים רַבּוֹת יָדַע לִבְךָ אֲשֶׁר
גַם־אַתָּה אֶת קִלְלַת אַחֲרִים: **כג**
כָּל־זֶה נִסִּיתִי בַחֲכָמָה אֲמַרְתִּי
אַחֲכָמָה וְהִיא רְחוּקָה מִמֶּנִּי:

- H E** 7:10 [Do not ask,] “How [is it] that the days of old were better days than these?”
[Because in fact] not prompted by wisdom, do such questions come.
- H E** 11 Good is wisdom as a legacy, of great profit for those beholding the sun.
- H E** 12 [For it might be said,] the shelter of wisdom is like the shelter of money.
What advantage is knowledge? Wisdom imparts life to its owner.
- H E** 13 [Observe then] the workings of God:
For [who is it] that can [make straight again] that which God has made crooked?
- H E** 14 In the day of good fortune dwell in the good, in the day of misfortune, consider:
both the former and the latter were brought forth by God, [in order that]
[there be not] [found in God] [when asked by a man] [afterwards] any fault.
- H E** 15 All this have I seen, in my days that are fleeting: [There is the] *tzaddik* (the righteous man)
who dies in his goodness, [and there is the] *rasha* (the evil man) who endures [through his evil].
- H E** 16 [Do not be] a *tzaddik* excessively. [Do not play the wise one] too much.
[Why should you] be left desolate?
- H E** 17 Do not play the *rasha* to excess—yes be not a fool. Why should you die before your time?
- H E** 18 Best it is that you grasp the one, [but of the other] don’t let go your hand.
(The one who fears God) does his duty through both things.
- H E** 19 Wisdom [gives more strength] to the wise [than do ten] rulers (that are to be found in the city).
- H E** 20 For [among men] there is none who is righteous on earth—
one who does only good and does not stray.
- H E** 21 Also, [to all of the words] that people say, do not take them to heart,
[in order that you] do not hear your servant revile you.
- H E** 22 [For indeed] there have been many times—this you know in your heart—
you have yourself reviled others.
- H E** 23 All this I have tested with wisdom. I thought [I could become wise], but it was beyond me.

בד רְחוֹק מִה־שֶׁהִיא וְעִמָּךְ עִמָּךְ מִי יִמְצְאוּנוּ: בה סְבוֹתִי אֲנִי וּלְבִי לִדְעַת וּלְתוֹר וּבִקֵּשׁ חֲכָמָה וְחִשְׁבוֹן וּלְדַעַת רָשָׁע פָּסָל וְהַסְכָּלוֹת הוֹלָלוֹת:	H	E	7:24 [Elusive indeed], [is that which occurs]. It is so very deep; who can fathom it?
בו וּמוֹצֵא אֲנִי מֵרַמּוֹת אֶת־הָאִשָּׁה אֲשֶׁר־הִיא מְצוּדִים וְחֲרָמִים לְבָהּ אֲסוּרִים יָדֶיהָ טוֹב לִפְנֵי הָאֱלֹהִים יִמְלֹט מִמָּוְנָה וְחוּטָא יִלְכָּד בָּהּ:	H	E	25 [So I turned about], [and I applied] my mind to study and search out, to look for wisdom and for reasons, to know wickedness and stupidity, foolishness and madness.
בז רְאֵה זֶה מִצָּאתִי אִמְרָה קֹהֶלֶת אַחַת לְאַחַת לְמִצָּא חִשְׁבוֹן: בח אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מִצָּאתִי אָדָם אֶחָד מֵאֲלֶיּהָ מִצָּאתִי וְאִשָּׁה בְּכָל־אֶלֶּה לֹא מִצָּאתִי: בט לְבַד רְאֵה־זֶה מִצָּאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יוֹשֵׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים:	H	E	26 What was also clear to me: bitter [even more than death] is a woman: [the one who is] [made of all snares]: [and a hunting net] is her heart; fetters are her hands. [A man who is good] [—who stands] before God eludes her, [but the sinful man] is caught by her.
בז רְאֵה זֶה מִצָּאתִי אִמְרָה קֹהֶלֶת אַחַת לְאַחַת לְמִצָּא חִשְׁבוֹן: בח אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מִצָּאתִי אָדָם אֶחָד מֵאֲלֶיּהָ מִצָּאתִי וְאִשָּׁה בְּכָל־אֶלֶּה לֹא מִצָּאתִי: בט לְבַד רְאֵה־זֶה מִצָּאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יוֹשֵׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים:	H	E	27 See! This [is what I found]—thus speaks Kohelet—item by item, in my search for reasons.
בז רְאֵה זֶה מִצָּאתִי אִמְרָה קֹהֶלֶת אַחַת לְאַחַת לְמִצָּא חִשְׁבוֹן: בח אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מִצָּאתִי אָדָם אֶחָד מֵאֲלֶיּהָ מִצָּאתִי וְאִשָּׁה בְּכָל־אֶלֶּה לֹא מִצָּאתִי: בט לְבַד רְאֵה־זֶה מִצָּאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יוֹשֵׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים:	H	E	28 [As for all these things], further sought my soul, but it could not find. [If there was a man], it was one in a thousand I found. A woman among these, did I not find.
בז רְאֵה זֶה מִצָּאתִי אִמְרָה קֹהֶלֶת אַחַת לְאַחַת לְמִצָּא חִשְׁבוֹן: בח אֲשֶׁר עוֹד־בִּקְשָׁה נַפְשִׁי וְלֹא מִצָּאתִי אָדָם אֶחָד מֵאֲלֶיּהָ מִצָּאתִי וְאִשָּׁה בְּכָל־אֶלֶּה לֹא מִצָּאתִי: בט לְבַד רְאֵה־זֶה מִצָּאתִי אֲשֶׁר עָשָׂה הָאֱלֹהִים אֶת־הָאָדָם יוֹשֵׁר וְהֵמָּה בִקְשׁוּ חֲשִׁבוֹנוֹת רַבִּים:	H	E	29 But see that this [I did find]: [I came to know] [that when man was made] [—when God made] [the human being] [God made him simple], [end of chapter melody] but they have sought to make accounts—to reason unduly.

Chapter 8

א מִי כְהַחֲכֹם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבָר חֲכָמָת אָדָם תִּאֲרִי פָנָיו וְעֹז פָּנָיו יִשְׁנֶא: ב אֲנִי פִי־מִלֶּךְ שֹׁמֵר וְעַל דְּבַר־תְּשׁוּבָת אֱלֹהִים: ג אֶל־תִּבְהֹל מִפָּנָיו תִּלְךְ אֶל־תַּעֲמֹד בְּדַבֵּר רָע כִּי כָל־אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה:	H	E	8:1 Who is like [a wise man], and who knows the interpretation of things? The wisdom of a man brightens his face; the sternness of his face is transformed.
א מִי כְהַחֲכֹם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבָר חֲכָמָת אָדָם תִּאֲרִי פָנָיו וְעֹז פָּנָיו יִשְׁנֶא: ב אֲנִי פִי־מִלֶּךְ שֹׁמֵר וְעַל דְּבַר־תְּשׁוּבָת אֱלֹהִים: ג אֶל־תִּבְהֹל מִפָּנָיו תִּלְךְ אֶל־תַּעֲמֹד בְּדַבֵּר רָע כִּי כָל־אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה:	H	E	2 [I say] [that the king's command] [should be kept], [this you should do] for the sake of your oath to God.
א מִי כְהַחֲכֹם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבָר חֲכָמָת אָדָם תִּאֲרִי פָנָיו וְעֹז פָּנָיו יִשְׁנֶא: ב אֲנִי פִי־מִלֶּךְ שֹׁמֵר וְעַל דְּבַר־תְּשׁוּבָת אֱלֹהִים: ג אֶל־תִּבְהֹל מִפָּנָיו תִּלְךְ אֶל־תַּעֲמֹד בְּדַבֵּר רָע כִּי כָל־אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה:	H	E	3 [Do not be in haste] [to leave the presence] of the king; [don't take a stand] using words speaking evil, [for indeed], whatever he wants, he can do:
א מִי כְהַחֲכֹם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבָר חֲכָמָת אָדָם תִּאֲרִי פָנָיו וְעֹז פָּנָיו יִשְׁנֶא: ב אֲנִי פִי־מִלֶּךְ שֹׁמֵר וְעַל דְּבַר־תְּשׁוּבָת אֱלֹהִים: ג אֶל־תִּבְהֹל מִפָּנָיו תִּלְךְ אֶל־תַּעֲמֹד בְּדַבֵּר רָע כִּי כָל־אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה:	H	E	4 Since the word of the king has authority. Who can say to him, “[What are you doing?]”
א מִי כְהַחֲכֹם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבָר חֲכָמָת אָדָם תִּאֲרִי פָנָיו וְעֹז פָּנָיו יִשְׁנֶא: ב אֲנִי פִי־מִלֶּךְ שֹׁמֵר וְעַל דְּבַר־תְּשׁוּבָת אֱלֹהִים: ג אֶל־תִּבְהֹל מִפָּנָיו תִּלְךְ אֶל־תַּעֲמֹד בְּדַבֵּר רָע כִּי כָל־אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה:	H	E	5 He who keeps his command will not know a word of evil. Both time and justice are known by the heart of wisdom.
א מִי כְהַחֲכֹם וּמִי יוֹדֵעַ פֶּשֶׁר דְּבָר חֲכָמָת אָדָם תִּאֲרִי פָנָיו וְעֹז פָּנָיו יִשְׁנֶא: ב אֲנִי פִי־מִלֶּךְ שֹׁמֵר וְעַל דְּבַר־תְּשׁוּבָת אֱלֹהִים: ג אֶל־תִּבְהֹל מִפָּנָיו תִּלְךְ אֶל־תַּעֲמֹד בְּדַבֵּר רָע כִּי כָל־אֲשֶׁר יִחְפֹּץ יַעֲשֶׂה:	H	E	6 And for each experience there are both time and justice. For, the evil of man, weighs heavily upon him.

ז כִּי־אֵינָנוּ יֹדְעִים מַה־שִּׁיְהִיָּה בִּי כְּאֲשֶׁר
יִהְיֶה מִי יָגִיד לוֹ:

H E

8:7 [For no one can know] [that which will be].

[At the moment] that a thing is to happen, [who is there] that could tell him about it?

H E

8 Nor [is there for a man] power over the wind, to hold back the wind,

[nor has he] power over the day of death. There is no discharge from that war.

[No deliverance by wickedness] [for the possessor thereof].

H E

9 [All this] have I seen, and applied my heart [to observe every deed] that is done under the sun.

[Knowing the times] in which [there does rule] [one man] over another, to do harm to him.

H E

10 [And along with all this], [here is what I have seen]: wicked men brought to burial.

[They had often come] to the *makom kadosh* (the holy place) and profaned it.

But forgotten in the city were those [who did righteously]. This too is vanity,

H E

11 In that [they do not carry out] the sentence for acts of wrongdoing promptly.

[And this provides the reason] [why so fully set] [are the hearts] [of the sons of men]

[within them] to do evil.

H E

12 [If there be] [a sinful man] who does [an evil deed] [a hundred times], and prolonged are his days,

[even so] it is known by me [that it will] be well [for those who fear] God,

[for those who have awe] in God's presence.

H E

13 But well it shall *not* be [for the wicked man] nor shall he prolong his days,

[that are like a shadow], [owing to the fact] that he has no fear, in the presence of God.

H E

14 [Here is a vain thing], that [takes place] on the earth: [it can happen that] there are [righteous men]

of whom [it is required] them for the deeds of the wicked, [and there are] [wicked men]

of whom it is required them for the deeds of the righteous. [To this I say], it is all vanity.

H E

15 [Therefore praised] by me was *simchah* (enjoyment), since there [is nothing better] for a man

under the sun than to eat and to drink and be merry. [These things will indeed]

attend him [in his labor] [through the days] [of his life] that are granted him by God, under the sun.

ח אֵין אָדָם שְׁלִיט בָּרוּחַ לִכְלוֹא
אֶת־הָרוּחַ וְאֵין שְׁלוֹטוֹן בְּיוֹם הַמּוֹת
וְאֵין מְשַׁלַּחַת בַּמְלָחָמָה וְלֹא־יִמְלֹט
רָשָׁע אֶת־בְּעָלָיו:

ט אֶת־כָּל־זֶה רָאִיתִי וְנִתְּזוֹן אֶת־לִבִּי
לְכָל־מַעֲשֵׂה אֲשֶׁר נַעֲשֶׂה תַּחַת
הַשָּׁמַיִם עֵת אֲשֶׁר שָׁלַט הָאָדָם
בָּאָדָם לְרַע לוֹ: **י** וּבָכֵן רָאִיתִי

רָשָׁעִים קְבָרִים וּבָאוּ וּמִמָּקוֹם קְדוֹשׁ
יִהְיוּ וַיִּשְׁתַּכְּחוּ בְּעִיר אֲשֶׁר כִּן־עָשׂוּ
גַם־זֶה הֵבִיל: **יא** אֲשֶׁר אֵין־נַעֲשֶׂה

פְּתֻלָּה מִמַּעֲשֵׂה הָרָעָה מִהֲרָה עַל־כֵּן
מָלֵא לֵב בְּנֵי־הָאָדָם בָּהֶם לַעֲשׂוֹת
רָע: **יב** אֲשֶׁר חָטָא עֲשֶׂה רָע מֵאֵת
וּמֵאֲרִיד לוֹ כִּי גַם־יִוָּדַע אָנִי אֲשֶׁר

יִהְיֶה־טוֹב לִירְאֵי הָאֱלֹהִים אֲשֶׁר
יִירָאוּ מִלִּפְנֵי: **יג** וְטוֹב לֹא־יִהְיֶה
לְרָשָׁע וְלֹא־יֵאֲרִיד יָמָיו כְּצֵל אֲשֶׁר

אֵינָנוּ יֹרָא מִלִּפְנֵי אֱלֹהִים:

יד יִשְׁהַבֵּל אֲשֶׁר נַעֲשֶׂה עַל־הָאָרֶץ
אֲשֶׁר יֵשׁ צַדִּיקִים אֲשֶׁר מִגִּיעַ
אֱלֹהִים כְּמַעֲשֵׂה הָרָשָׁעִים וַיֵּשׁ

רָשָׁעִים שְׂמִינִי אֱלֹהִים כְּמַעֲשֵׂה
הַצַּדִּיקִים אֲמַרְתִּי שְׂגִימָה הֵבִיל:
טו וְשִׁבַּחְתִּי אֲנִי אֶת־הַשִּׁמְחָה אֲשֶׁר

אֵין־טוֹב לָאָדָם תַּחַת הַשָּׁמַיִם כִּי
אֶם־לֶאֱכֹל וּלְשִׂתוֹת וּלְשִׂמּוֹחַ וְהוּא
יִלְוֶנוּ בְּעַמְלּוֹ יְמֵי חַיָּיו אֲשֶׁר־נִתְּזוּ לוֹ

הָאֱלֹהִים תַּחַת הַשָּׁמַיִם:

טז כַּאֲשֶׁר נִתְּתִי אֶת־לִבִּי לָדַעַת
 חֻכָּמָה וְלִרְאוֹת אֶת־הַעֲנִיָּן אֲשֶׁר
 נַעֲשֶׂה עַל־הָאָרֶץ כִּי גַם בַּיּוֹם
 וּבַלַּיְלָה שָׁנָה בְּעֵינָיו אֵינָנו רֹאֶה:
יז וְרָאִיתִי אֶת־כָּל־מַעֲשֵׂה הָאֱלֹהִים
 כִּי לֹא יוּכַל הָאָדָם לִמְצוֹא
 אֶת־הַמַּעֲשֵׂה אֲשֶׁר נַעֲשֶׂה
 תַּחַת־הַשָּׁמַיִם בְּשׁוֹל אֲשֶׁר יַעֲמַל
 הָאָדָם לְבַקֵּשׁ וְלֹא יִמָּצֵא וְגַם
 אִם־יֹאמֶר הַחֹכֶם לָדַעַת לֹא יוּכַל
 לִמְצֹא:

ט כִּי אֶת־כָּל־זֶה נִתְּתִי אֶל־לִבִּי
 וּלְבוֹר אֶת־כָּל־זֶה אֲשֶׁר הִצְדִּיקִים
 וְהַחֲכָמִים וְעַבְדֵּיהֶם בְּיַד הָאֱלֹהִים
 גַּם־אֶהְבֶּה גַם־שִׂנְאָה אֵין יוֹדֵעַ
 הָאָדָם הֶכֶל לִפְנֵיהֶם:
ב הֶכֶל כַּאֲשֶׁר לִכֹּל מִקְרָה אֶחָד
 לַצַּדִּיק וְלָרָשָׁע לְטוֹב וְלָרָע
 וְלִטְמֵא וְלִזְבֵּחַ וְלֹאֲשֶׁר אֵינָנו זֹבֵחַ
 כְּטוֹב כְּחָטָא הַנִּשְׁבָּע כַּאֲשֶׁר
 שְׂבוּעָה יֵרָא:
ג זֶה אֶחָד בְּכֹל אֲשֶׁר־נַעֲשֶׂה תַּחַת
 הַשָּׁמַיִם כִּי־מִקְרָה אֶחָד לִכֹּל וְגַם לֵב
 בְּנִי־הָאָדָם מִלֹּא־רָע וְהוֹלֵלוֹת
 בְּלִבָּבָם בְּחַיֵּיהֶם וְאַחֲרָיו
 אֶל־הַמֵּתִים: **ד** כִּי־מִי אֲשֶׁר יִבְחַר
 יַחֲבֹר אֶל כָּל־הַחַיִּים יֵשׁ בְּטָחוֹן
 כִּי־לְכָלֵב חַי הוּא טוֹב מִן־הָאֲרִיָּה
 הַמֵּת:

H E 8:16 [When I] applied my heart to [know wisdom],
 and to observe all the business that goes on in the world—
 [for just as] by day, [it happens by night], [that in fact slumber] by my eyes are not seen.
H E 17 [And I perceived] [all the workings] of God: [that indeed] it is not possible [for a man]
 to fathom the events, the acts, that are done [under the sun]
 [for the reason that] although [he labors]—[a man struggles hard]—[to seek it out],
 he fails [to find them out]. Even if it be claimed by a sage [[that he knows it],
 [end of chapter melody] even he will not be able [to find out what it means].

Chapter 9

H E 9:1 And [for all these things], [I laid it up] in my heart, [thus to make clear] all this:
 [that in fact] [even righteous men], [people who are wise]—their works are in the hands of God.
 [Whether there be love], [or whether there be hate], [it is not] known by man.
 [All of their causes] precede him.
H E 2 [All things indeed], alike [to everyone], their fate is one: to the righteous and to the wicked,
 to the good, to the clean and to the unclean,
 [to those who offer sacrifice] [and to those who do not] offer sacrifice.
 As to the good, so to the sinner; [to him who swears an oath] [as to him] who fears an oath.
H E 3 [Thus it truly is] [an evil there is indeed] in all that is done under the sun:
 [there is but one fate] for everyone. [This is why] the heart [of the sons of men] [is full of malice].
 There is madness in their hearts [while they do live], [after which] [they go to the dead].
H E 4 For him who would be joined to all the living there is indeed hope:
 A dog that is alive [is surely better off] than a lion that is dead.

ה כִּי הַחַיִּים יוֹדְעִים שְׂיָמָתוֹ וְהַמֵּתִים
 אֵינָם יוֹדְעִים מְאוֹמָה וְאִין עוֹד לָהֶם
 שָׁכָר כִּי נִשְׁכַּח זִכְרָם: **ו** גַּם אֶהְבֶּתֶם
 גַּם־שִׁנְאַתֶּם גַּם־קִנְיָתֶם כִּבֵּר אַבְדָּה
 וְחָלַק אִין־לָהֶם עוֹד לְעוֹלָם בְּכָל
 אֲשֶׁר־נַעֲשֶׂה תַּחַת הַשָּׁמֶשׁ:
ז לֵךְ אֲכַל בְּשִׂמְחָה לַחֲמֹץ וְשִׁתָּה
 בְּלִב־טוֹב יֵינֶיךָ כִּי כִבֵּר רָצָה
 הָאֱלֹהִים אֶת־מַעֲשֶׂיךָ: **ח** בְּכָל־עֵת
 יִהְיֶה בְּגָדֶיךָ לְבָנִים וְשִׁמֹן עַל־רֹאשְׁךָ
 אַל־יִחָסֵר: **ט** רְאֵה חַיִּים עִם־אִשָּׁה
 אֲשֶׁר־אֶהְבֶּת כָּל־יְמֵי חַיֵּי הַבְּלָדָה
 אֲשֶׁר נָתַן־לְךָ תַּחַת הַשָּׁמֶשׁ כֹּל יְמֵי
 הַבְּלָדָה כִּי הוּא חֶלְקְךָ בַּחַיִּים וּבַעֲמָלְךָ
 אֲשֶׁר־אַתָּה עֹמֵל תַּחַת הַשָּׁמֶשׁ: **י** כָּל
 אֲשֶׁר תַּמְצֵא יָדְךָ לַעֲשׂוֹת בְּכַחֲךָ
 עֲשֵׂה כִּי אֵין מַעֲשֶׂה וְחִשְׁבוֹן וְדַעַת
 וְחִכְמָה בְּשִׂאֹל אֲשֶׁר אַתָּה הוֹלֵךְ
 שָׁמָּה: **יא** שִׁבְתִּי וְרָאִה תַּחַת־הַשָּׁמֶשׁ
 כִּי לֹא לַקְלִים הַמְרוֹץ וְלֹא לַגְּבוּרִים
 הַמְלַחֲמָה וְגַם לֹא לַחֲכָמִים לֶחֶם וְגַם
 לֹא לַנְּבֹנִים עֶשֶׂר וְגַם לֹא לַיֹּדְעִים חֵן
 כִּי־עַתָּה וּפָגַע יִקְרָה אֶת־כָּלֶם: **יב** כִּי
 גַם לֹא־יָדַע הָאָדָם אֶת־עֵתוֹ כַּדָּגִים
 שֶׁנֶּאֱחָזִים בַּמִּצּוֹדָה רָעָה וְכַצִּפִּירִים
 הָאֲחֻזּוֹת בַּפֶּח כִּהֶם יוֹקְשִׁים בְּנִי
 הָאָדָם לַעֲתָה רָעָה כְּשֶׁתִּפּוֹל עָלֶיהֶם
 פְּתָאִם: **יג** גַּם־זֶה רָאִיתִי חֲכָמָה
 תַּחַת הַשָּׁמֶשׁ וּגְדוּלָה הִיא אֵלַי:
יד עִיר קִטְנָה וְאֲנָשִׁים בָּהּ מַעֲט
 וּבִא־אֵלֶיהָ מֶלֶךְ גָּדוֹל וְסָבַב אֹתָהּ
 וּבִנָּה עָלֶיהָ מִצּוֹדִים גְּדֹלִים:

H E

9:5 [For at least], [those who are alive] know [that they will die].
 [But as for the dead], [they surely do not] know [anything at all].

[There is not left] to them any recompense, because forgotten is their memory.

H E

6 Also [their loves], [and as well their hatreds], and their jealousies have already perished.
 [Indeed a portion] [they no longer] have on the earth, in that which is done under the sun.

H E

7 Go and eat with joy your bread. Drink with a glad heart your wine.
 Because already approved by God are your deeds.

H E

8 [And so at all times], let your clothes be white. May oil on your head not be lacking.

H E

9 And spend your life with the wife [that you love], all the days of your life that is fleeting,
 [that God gave] to you under the sun, all your days of futility,
 [for indeed] this is your portion in life, and in your labor in which you toil under the sun.

H E

10 [Whatever work] [there may be] [that is found] [by your hand]
 doing which—is within your powers: do it. [Because indeed] [there is no] doing, or planning,
 learning or wisdom [in the grave—in Sheol], the place to which you are going.

H E

11 [I came back to this]: I saw that [under the sun], [it is not the case] that to the swift goes the race,
 [nor is it the case] that to [the valiant goes the battle], not to the wise goes the bread,
 [nor is it true] [that to the] intelligent go the riches,
 [and as is also true], not just to the learned comes favor. For a time of mischance comes to all.

H E

12 [Since this it is that we do know]—[this indeed is true]: It is not known by man
 [when his time will come]. Just as fish that are caught in a net that is treacherous;
 [just as the birds] are trapped in a snare, [in the same way], are entrapped the children of men
 in the day of misfortune [when it comes upon them] without warning.

H E

13 [And something else]: I have seen this wisdom under the sun. Great did this seem to me:

H E

14 There was a small city. The people inside it were few. [One day there came upon it] a king—
 [a great king]—who proceeded to surround it, and built up against it great siegeworks.

טו וּמָצָא בָּהּ אִישׁ מְסָכָן חָכָם
 וּמִלֵּט-הוּא אֶת-הָעִיר בְּחָכְמָתוֹ
 וְאָדָם לֹא זָכַר אֶת-הָאִישׁ הַמְּסָכָן
 הַהוּא: **טז** וְאָמַרְתִּי אֲנִי טוֹבָה חָכְמָה
 מְגִבּוּרָה וְחָכְמַת הַמְּסָכָן בְּזוּיָהּ
 וּדְבָרָיו אֵינָם נִשְׁמָעִים: **יז** דְּבָרֵי
 חָכְמִים בְּנִחַת נִשְׁמָעִים מִזַּעֲקַת
 מוֹשֵׁל בַּכְּסִילִים: **יח** טוֹבָה חָכְמָה
 מִכְּלִי קָרֵב וְחוּטָא אֶחָד יֵאָבֵד טוֹבָה
 הַרְבֵּה:

י א זְבוּבֵי מוֹת יִבְאִישׁ יִבְיַע שֶׁמֶן
 רוֹקַח יִקָּר מִחָכְמָה מִכְּבוֹד סִכְלוֹת
 מַעֲט: **ב** לֵב חָכָם לִימִינוֹ וְלֵב כְּסִיל
 לְשִׁמְאֹלוֹ: **ג** וְגַם-בִּדְרֹךְ כִּשְׁהִסְכֵּל
 כִּשְׁסִכֵּל הַלֵּךְ לְבוֹ חָסֵר וְאָמַר לְכָל
 סִכֵּל הוּא: **ד** אִם-רוּחַ הַמוֹשֵׁל תִּעֲלֶה
 עָלָיו מְקוֹמָהּ אֶל-תִּנָּח כִּי מִרְפָּא
 יִנָּיֵחַ חֲטָאִים גְּדוֹלִים: **ה** יֵשׁ רָעָה
 רָאִיתִי תַּחַת הַשֶּׁמֶשׁ כִּשְׁגָּגָה שִׁיָּצָא
 מִלִּפְנֵי הַשְּׁלִיט: **ו** נָתַן הַסִּכֵּל
 בְּמִרוּמִים רַבִּים וְעֹשִׂירִים בְּשִׁפְלָה
 יֵשְׁבוּ: **ז** רָאִיתִי עֲבָדִים עַל-סוֹסִים
 וְשָׂרִים הֹלְכִים בְּעֲבָדִים עַל-הָאָרֶץ:
ח חָפֵר גּוֹמֵץ בּוֹ יִפּוֹל וּפֹרֵץ גָּדָר
 יִשְׁכְּנוּ נָחַשׁ: **ט** מִסִּיעַ אֲבָנִים יַעֲצֹב
 בָּהֶם בּוֹקֵעַ עֲצִים יִסְכֵּן בָּם: **י**
 אִם-קָהָה הַבְּרָזָל וְהוּא לֹא-פָנִים
 קִלְקֵל וְחִילִים יִגְבֵּר וְיִתְרוֹן הַכְּשִׁיר
 חָכְמָה: **יא** אִם-יִשְׁדָּךְ הַנָּחֶשׁ
 בְּלוֹא-לֶחֶשׁ וְאֵין יִתְרוֹן לְבַעַל הַלָּשׁוֹן:

H E 9:15 There was found [inside the town] a man who was poor but wise. And he saved the city,
 with his wisdom. But people did not remember this man—this poor man—afterward.
H E 16 Thus was noted by me: Better is wisdom than valor.
 The wisdom [of a poor man] is scorned. His words are not heeded.
H E 17 The words of the wise spoken quietly are heard more than the cry of a king over fools.
H E 18 Better is wisdom than weapons of war.
 But one mistake [end of chapter melody] [can indeed bring to ruin] much that is good.

Chapter 10

H E 10:1 Dead flies make putrid and fetid the oil of the perfumer.
 [Thus is outweighed] wisdom and honor by a bit of folly.
H E 2 The heart [of a wise man] [leads him toward the right]; the heart of a fool toward the left.
H E 3 [Even on the road], when the fool is walking, his mind is not present.
 [Thus he announces to everyone] what a fool he is.
H E 4 If the spirit of the ruler rises up [against you], from your place [you should not budge],
 since maintaining composure eases grave offences.
H E 5 There is a great evil that I have seen under the sun. [It appears as an error] proceeding from a ruler:
H E 6 Placed is folly on heights greatly esteemed, [while men of wealth] the low places are taking.
H E 7 I have seen servants riding on horses, [while noblemen] are walking like servants on the ground.
H E 8 Upon digging a pit, inside it one falls. After breaching a wall, one is bitten by a snake.
H E 9 [He who quarries] stones will be hurt therewith. [He who splits wood] is endangered thereby.
H E 10 If blunt [should be an ax]—if one its edge has not honed—more strength must one exert.
 [The advantage that brings success] is wisdom.
H E 11 [If the snake bites] [before the snake-charmer acts],
 it brings no advantage to have [a master charmer].

יב דְּבַרִּי פִי־חָכָם חֵן וְשִׁפְתוֹת כָּסִיל
 תְּבַלְעֵנּוּ: יג תַּחֲלֵת דְּבַר־פִּיהוּ
 סִכְלוֹת וְאַחֲרִית פִּיהוּ הוֹלָלוֹת
 רָעָה: יד וְהִסְכֵּל יִרְבֶּה דְּבָרִים
 לֹא־יָדַע הָאָדָם מִה־שִּׁיחֶיהָ וְאֲשֶׁר
 יִהְיֶה מֵאַחֲרָיו מִי יִגִּיד לוֹ: טו עֲמַל
 הַכֶּסֶּלִים תִּיגָעֵנּוּ אֲשֶׁר לֹא־יָדַע
 לָלֶכֶת אֶל־עִיר: טז אֵי־לֶךְ אֶרֶץ
 שְׂמִלְכָךְ נָעַר וְשָׂרִיךְ בִּבְקָר יֹאכְלוּ:
 יז אֲשָׂרִיךְ אֶרֶץ שְׂמִלְכָךְ בְּנִיחוּרִים
 וְשָׂרִיךְ בָּעֵת יֹאכְלוּ בְּגִבּוֹרָה וְלֹא
 בְּשִׂתִּי: יח בְּעֲצָלָתִים יִמָּד הַמִּקְרָה
 וּבִשְׁפָלוֹת יָדִים יִדְלֹף הַבַּיִת:
 יט לִשְׁחֹק עֲשִׂים לָחֶם וַיֵּזֶן יִשְׂמַח
 חַיִּים וְהַכֶּסֶף יַעֲנֶה אֶת־הַכֹּל:
 כ גַּם בְּמַדְעֹךָ מֶלֶךְ אֶל־תִּקְלָל
 וּבַחֲדָרֶי מִשְׁכְּבֶךָ אֶל־תִּקְלָל עֲשִׂיר
 כִּי עוֹף הַשָּׁמַיִם יוֹלִיךְ אֶת־הַקּוֹל
 וּבָעֵל הַכְּנָפִים כְּנָפָיו יִגִּיד דְּבָר:

- H E 10:12 Words from the lips of a wise man bring favor, but the lips of a fool bring ruin.
- H E 13 In the beginning the words from his lips are foolishness, but the conclusion [of his talk] is madness altogether.
- H E 14 The fool multiplies words. Not known by a man is what is to be. As to what [will take place] [after him], who could advise him?
- H E 15 The exertions of a fool [wear him out], until he does not know how to get to a town.
- H E 16 [Woe to you] O land whose king is a child, and whose ministers in the morning are feasting.
- H E 17 But blessed is the land whose king is nobly born, whose ministers [at the proper time] do dine, with restraint and not through drunkenness.
- H E 18 Through laziness [appears a sag] in the ceiling. Through slackened hands appears a leak in the house.
- H E 19 For revelry they make a banquet. With wine they bring gladness to life. But money answers all needs.
- H E 20 Even [in your thoughts], a king [do not revile]. Even while in your bedroom [do not curse] the rich. For a bird of the air may carry your voice. [end of chapter melody] A creature with wings will broadcast your words.

Chapter 11

יא א שְׁלַח לַחֲמֶךָ עַל־פְּנֵי הַמַּיִם
 כִּי־יִרְבֶּה הַיָּמִים תִּמְצָאֵנּוּ:
 ב תִּזְחַלֵּק לְשִׁבְעָה וְגַם לְשִׁמוֹנָה
 כִּי לֹא תֵדַע מִה־יִּהְיֶה רָעָה
 עַל־הָאָרֶץ: ג אִם־יִמְלְאוּ הָעָבִים
 גֶּשֶׁם עַל־הָאָרֶץ יִרְקוּ וְאִם־יִפּוֹל עָנָן
 בְּדָרוֹם וְאִם בְּצָפוֹן מְקוֹם שִׁיפּוֹל
 הָעָנָן שָׁם יִהְיֶה: ד שֹׁמֵר רוּחַ לֹא
 יִזְרַע וְרֹאֶה בְּעָבִים לֹא יִקְצֹר:

- H E 11:1 Cast your bread on the face of the waters, since after many days [you will find it].
- H E 2 Give a portion to seven, or even to eight. Indeed, you do not know what evil will occur on the earth.
- H E 3 If filled are the clouds with rain, on the earth they will pour down. If [there should fall a tree] to the south or to the north, [in that very place] that falls the tree, there it shall lie.
- H E 4 One who watches the wind will never sow. One who stares at the clouds will never reap.

ה כַּאֲשֶׁר אֵינְךָ יוֹדֵעַ מִהֲדֶרֶךְ הָרוּחַ
 כַּעֲצָמִים בְּבֶטֶן הַמְּלָאָה כָּכָה לֹא
 תִּדְעַתְּ אֶת־מַעֲשֵׂה הָאֱלֹהִים אֲשֶׁר
 יַעֲשֶׂה אֶת־הַכֹּל: **ו** בְּבִקְרֹזְךָ
 אֶת־זֶרְעֶךָ וְלֹעָרֵב אֶל־תִּנַּח יָדְךָ כִּי
 אֵינְךָ יוֹדֵעַ אִי זֶה יִכָּשֵׁל הַזֶּה אוֹ־זֶה
 וְאִם־שְׁנֵיהֶם כְּאֶחָד טוֹבִים:
ז וּמִתּוֹךְ הָאֹר וְטוֹב לַעֲיֹנִים לִרְאוֹת
 אֶת־הַשֶּׁמֶשׁ: **ח** כִּי אִם־שְׁנַיִם הָרֵבָה
 יִחְיֶה הָאָדָם בְּכֻלָּם יִשְׂמַח וְיִזְכֹּר
 אֶת־יָמָיו הַחֹשֶׁךְ כִּי־הָרֵבָה יִהְיוּ
 כָּל־שָׂבָא הֶבֶל: **ט** שִׂמַּח בַּחוּר
 בִּילְדוּתֵיךָ וְיִטִּיבֶךָ לִבְךָ בַּיָּמִי
 בַּחוּרוּתֶיךָ וְהִלֵּךְ בְּדַרְכֵי לִבְךָ
 וּבִמְרָאֵי עֵינֶיךָ וְדַע כִּי עַל־כָּל־אֵלֶּה
 יִבְיָאֲךָ הָאֱלֹהִים בַּמִּשְׁפָּט: **י** וְהִסֵּר
 כָּעַס מִלִּבְךָ וְהִעֲבֵר רָעָה מִבִּשְׂרָךְ
 כִּי־הִילָדוֹת וְהַשְׁחָרוֹת הֶבֶל:

H E 11:5 [Just as you] [do surely not] know the way of the wind,
 or how the bones [grow in the womb] [of a pregnant woman],
 [in the same way] [you cannot] know the workings of God, the One who makes it all happen.

H E 6 In the morning sow your seed; in the evening do not hold back your hand.
 [For indeed], you surely do not know which act will succeed, the one or the other,
 or if the two are equally good.

H E 7 Sweet is the light. It is good to the eyes, to see the sun.

H E 8 [For in fact] if the years [are many in number] in the life of a man, [let him all of them] enjoy:
 Let him remember the days of darkness, of which many there will be. Yet it all will be fleeting.

H E 9 Rejoice, [young man], [in your youthful years]. Make glad your heart in the days of your childhood,
 And walk in the path of your heart and in the sight of your eyes. [But this you must know]:
 [that in fact] [for all these things], you will be brought by God to judgment.

H E 10 [Do away with] vexation [from your heart], and put away evil from your flesh.
 [end of chapter melody] For childhood and all the black hair of youth—[all will be fleeting].

Chapter 12

H E 12:1 So remember your creator in the days of your youth
 until a time should come, that the days are difficult, and the years arrive in which you say,
 “There is nothing in them for me that gives pleasure.”

H E 2 [While the time is still here] in which not darkened is the sun and the light,
 nor the moon and the stars, when not yet return the clouds after the rain.

H E 3 [In the day] [when the arms tremble]: “the keepers of the house”; [when the legs stoop]:
 “The men of valor”; when ceases [the grinding mill] (the teeth) since [the grinders are few],
 and grown dim are those that gaze through the windows (the eyes).

ו וְסָגְרוּ דְלֹתֵימָם בְּשׁוֹק בְּשֹׁפֶל קוֹל
הַטַּחְנָה וְיָקוּם לְקוֹל הַצִּפּוֹר וַיִּשְׁחוּ
כָּל־בָּנוֹת הַשִּׁיר: **ה** גַּם מִגִּבָּה יֵרָאוּ
וְחִתְחִתִּים בְּדֶרֶךְ וַיִּנְאֹץ הַשִּׁקָּד
וַיִּסְתַּבֵּל הַחֲגָב וְתִפְרַת הָאֲבִיוֹנָה
כִּי־הִלֵּךְ הָאָדָם אֶל־בֵּית עוֹלָמוֹ
וְסָבְבוּ בְשׁוֹק הַסּוּפְדִּים: **ו** עַד אֲשֶׁר
לֹא־יִרְתֵּק יָרֵחַ חֶבֶל הַכֶּסֶף וְתִרְוֵן
גִּלְתָּ הַזָּהָב וְתִשָּׁבֵר כָּד עַל־הַמְּבוּעַ
וְנִרְץ הַגִּלְגָּל אֶל־הַבּוֹר: **ז** וַיֵּשֶׁב
הָעֶפֶר עַל־הָאָרֶץ כְּשֶׁהָיָה וְהָרוּחַ
תָּשׁוּב אֶל־הָאֱלֹהִים אֲשֶׁר נָתַנָּה:
ח הַבֵּל הַבָּלִים אָמַר הַקּוֹהֵלֶת הַכֹּל
הַבֵּל: **ט** וַיֵּתֶר שֶׁהָיָה קוֹהֵלֶת חָכֶם
עוֹד לְמַד־דַּעַת אֶת־הָעָם וְאֵזֶן וְחֶקֶר
תִּקֶּן מִשְׁלִים הַרְבֵּה: **י** בִּקְשׁ קוֹהֵלֶת
לְמִצָּא דְבָרֵי־חֶפֶץ וּכְתוּב יֵשֶׁר דְּבָרֵי
אֱמֶת: **יא** דְּבָרֵי חֲכָמִים כְּדִרְבָּנוֹת
וּכְמִשְׁמָרוֹת נְטוּעִים בְּעֵלֵי אֲסָפוֹת
נִתְּנוּ מִרְעָה אֶחָד: **יב** וַיֵּתֶר מִהֶמָּה
בְּנֵי הַזֶּהָר עֲשׂוֹת סִפְרִים הַרְבֵּה אֵין
קֵץ וְלֹהֵג הַרְבֵּה יִגְעַת בָּשָׂר: **יג** סוֹף
דְּבָר הַכֹּל נִשְׁמַע אֶת־הָאֱלֹהִים יֵרָא
וְאֶת־מִצְוֹתָיו שְׁמוֹר כִּי־זָה
כָּל־הָאָדָם: **יד** כִּי אֶת־כָּל־מַעֲשֵׂה
הָאֱלֹהִים יָבֵא בְּמִשְׁפָּט עַל
כָּל־נַעֲלָם אִם־טוֹב וְאִם־רָע:
יז סוֹף דְּבָר הַכֹּל נִשְׁמַע
אֶת־הָאֱלֹהִים יֵרָא וְאֶת־מִצְוֹתָיו
שְׁמוֹר כִּי־זָה כָּל־הָאָדָם:

H E 12:4 And closed are the doors to the street (the ears), [when one rises up] at the sound of a bird,
[and brought low] are all the daughters of song.

H E 5 And when heights cause one fear, as does terror on the road; when blossoms [the almond tree]
[and heavy with food] is the grasshopper, [and again there buds] [the caper bush]
[while sets out] a man for his home everlasting, and going about in the streets are mourners.

H E 6 [Do it] before is snapped the cord of silver and is shattered the bowl made of gold,
and is broken the jug at the spring, and crushed is the wheel at the well.

H E 7 [Then all will return]—[as dust, it returns]—[into the earth], [as once it emerged],
and the lifebreath returns unto God, the One who bestowed it.

H E 8 [Futile it all is], [and emptiness]. [Thus speaks Kohelet]: all of it is futile.

H E 9 [And one further word]: Because Kohelet was a sage, continually [he taught knowledge] to the people.
He pondered [and sought out] [and arranged] proverbs in great numbers.

H E 10 And sought Kohelet to discover [words of delight],
and recorded straightforwardly, words of truth.

H E 11 The saying of the wise are like spurs—like nails implanted—by the masters assembled,
[all transmitted] by the *ro'eh echad*: [the one shepherd].

H E 12 And furthermore, of these things, [my son, do give] heed:
Of writing books in great numbers, there is no end. [To study excessively] makes weary the body.

H E 13 The end of the matter, with all said and done:
God should be feared, and His commandments observed: [for this it is] [that makes the whole man].

H E 14 Since [all of the deeds], [God Himself] will bring to judgment, even all that is hidden,
[end of chapter melody if not repeating 13] [whether it be of good], [or whether of evil].

H E 13 repeated The end of the matter, with all said and done: God should be feared,
and His commandments observed: [end of chapter melody] [for this it is] [that makes the whole man].

Len Fellman's English readings with tropes

The purpose of this project is to translate *THE SONG OF THE TORAH* into English.

I work by comparing as many as ten English translations of a *pasuk* and creating a cantillated English sentence that sounds as much as possible like the Hebrew. They follow the Hebrew as closely as possible, word for word and trope by trope. The English language has an amazing flexibility, making it possible to make the English word order match that of the Hebrew quite well, allowing for some “poetic licence”, and some willingness on the part of the listener to be “carried” by the melody more than by the English syntax. The translation needs to sound good when *chanted*, but not necessarily when *spoken or read*.

Unlike most translations, these “transtropilations” are not intended to be a substitute for the Hebrew. On the contrary, they are meant to provide a “window” into the Hebrew text and its musical expression. My ideal listener knows enough Hebrew and has enough interest to follow the Hebrew in a bilingual text while the *leyner* is chanting the English version, to bring the Hebrew text to life, both *verbally* and *musically*. For this purpose I use *exactly* the same tropes in the English as in the Hebrew (almost always on the corresponding English word).

The texts can be used to do **consecutive translation**, i.e. leyning a phrase in Hebrew, followed by the corresponding phrase sung in English. Some of my recordings demonstrate this. I do this frequently when leyning for groups that either know little Hebrew, or that don't have a *chumash* in front of them.

I favor literal translations (e.g. “cut a covenant”) to call attention to Hebrew idioms, and towards simpler (even if less accurate) words (e.g. Ex. 12:7 “beam above the door” rather than “lintel”) to be easier to follow. If my readings provoke a discussion of the Hebrew, I consider that as justification for using less-than-idiomatic English. I try to find just the right balance between “literalness” and “listenable-ness”. A primary goal is throwing light on the Hebrew syntax.

In order to adapt the trope symbols to a left-to-right language like English, I *reversed* the direction of the trope symbols:

mercha tipcha munach tevir mapakh *or* yetiv kadma *or* pashta gersh gershayim telisha katana telisha gedola

(Generally speaking the *conjunctive tropes* such as mercha, munach, mapakh, kadma, and telisha katana “lean toward” the words they “conjoin” to, while the *disjunctive tropes* such as tipcha, gersh, gershayim, and telisha gedola “lean away” from the words that follow, so as to create a sense of separation.)

The trope symbol is normally placed under the accented syllable, unless it is a *pre-positive* accent (telisha gedola, placed *at the beginning* of the word or phrase) or a *post-positive* one (telisha katana or pashta, placed at the *end* of the word or phrase).

The Hebrew text frequently puts a *makkeph* (which is like a hyphen) between words in order to treat them as a single word to be chanted. I use a different system for English: If an entire English phrase is to be chanted to a single trope melody, I place it between grey brackets, as in this phrase from the Book of Lamentations:

[clings to her skirts]

The *leyner* is invited to fit this phrase to the *Eicha* “rivi'i” melody in whatever way seems most natural.

As a variant of the “grey bracket” device, I indicate pairs of tropes by “wrapping them around” the phrase which have the combined melody:

mercha/tipcha	kadma/geresh (<i>or</i> : azla, etc.)	mercha siluk
(Renew our days)	(She weeps bitterly).	(a fire-offering to God)

Again, the *leyner* should decide on the most natural way to fit the phrase to the combined trope melody.

I put words in gray which I consider essential but which don’t strictly match the Hebrew. I also “pad” some phrases with extra words in gray to fill out a musical phrase nicely. Different trope systems vary widely in the length of the musical phrase used, so the words in gray may or not be used depending on the *leyner*’s cantillation system. In particular, the tropes *telisha g’dola* (ר), *legarmeh*, *metigah-zakef*, and *pazer* vary widely in the musical phrases used for chanting. (And please indulge me in my whimsical treatments of *shalshelet*.)

“*Metigah-zakef*” is a special trope combination which can be recognized by a kadma and a zakef katon appearing on the same Hebrew word (again, a *makkeph* makes two words into one). (There are several examples in Genesis 18 & 19, beginning with 18:16). I indicate this by placing the corresponding English phrase in grey brackets:

[Take heed—take care for yourself]

In some trope systems (viz. cantor Moshe Haschel in “Navigating the Bible II”) this is given a distinctive melody—I add extra syllables to fill out the musical phrase (as in “take care” in this example). Haschel’s system also chants the trope *munach* as *legarmeh* more often than other systems do.

I don’t write a single word of translation without first hearing the melody of the phrase in my mind, following one of two trope systems: The one by Portnoy and Wolff (*The Art of Cantillation*) or the one by Joshua R. Jacobson (*Chanting the Hebrew Bible*).

I transcribe the name יהוה as YHWH (in small caps). I almost always chant this as *yud-hey-vav-hey*, which I have discovered fits marvelously into several of the trope melodies. But of course the *leyner* can choose to pronounce it as “*God*” or “*Adonai*”.

Warning on the Hebrew text: The text I use for the English trope system is from Aryeh Kaplan; the Hebrew text I display is from Wikisource. Occasionally (but rarely) a phrase will use different tropes in the two systems.

The English translations I mostly use (besides several scholarly commentaries) are the following:

Aryeh Kaplan, ‘The Living Torah’ (1981) (also my source for proper names & transliterations)
Richard Elliott Friedman, ‘The Bible With Sources Revealed’ (2003)
Everett Fox, ‘The Five Books of Moses’ (1997)
The Stone Edition ‘Tanach’ (1996)
JPS ‘Hebrew-English Tanach’, (2nd Ed. 2000), *along with* Orlinsky, ‘Notes on the New Translation of the Torah’ (1969)
Robert Alter, ‘The Five Books of Moses’ (2004)
Commentaries in the ‘Anchor Bible’ series
Rotherham, The Emphasized Bible (1902)
The Jerusalem Bible (1966) (also my source for topic headings)
The New King James Bible (1982)